

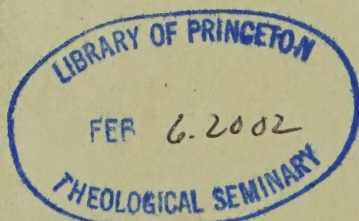
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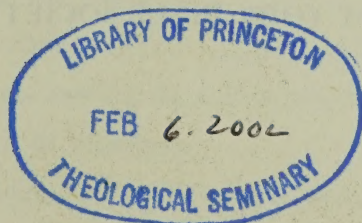
THE BIBLE IN NEW YORK

The romance of Scripture distribution in a world metropolis
from 1809 to 1948

By

REVEREND DAVID J. FANT, LITT. D.

General Secretary, New York Bible Society



PUBLISHED BY THE SOCIETY

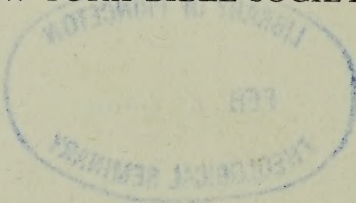
5 East 48th Street New York 17, N. Y.

TO FRANCIS B. SANFORD
PRESIDENT OF THE NEW YORK BIBLE SOCIETY
WHOSE SYMPATHETIC LEADERSHIP AND WISE COUNSEL
HAVE BEEN OF INESTIMABLE VALUE TO THE AUTHOR
AND TO THE MANAGERS OF THE SOCIETY PAST AND PRESENT
WHOSE CONSECRATION OF TIME AND TALENT
HAS BROUGHT THE SOCIETY TO ITS PRESENT PLACE OF BROAD
MINISTRY IN PUBLISHING AND DISTRIBUTING
THE WORD OF GOD
WITHIN THE CITY OF NEW YORK

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NEW YORK BIBLE SOCIETY



PRINTED IN THE UNITED STATES OF AMERICA

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INTRODUCTION

Not since 1858 has a history of the New York Bible Society been written. At that time the Reverend Alexander Watson, who served for some thirty-five years as a distributing agent of the Society, issued a small manual entitled *The Seed and the Fruit—Historical Sketches of the New York Bible Society*, covering the period 1823-1857 inclusive. The year 1823 was selected as marking the founding of the Young Men's Bible Society which later was merged with the New York Bible Society.

Our purpose in undertaking the preparation of a history of the Society at this time is twofold: first, to bring in convenient form to our constituency a comprehensive acquaintanceship with the work, in order that they may share with us its opportunities and obligations more intelligently; second, to place in the hands of our Officers and Managers such information as will afford them a proper background and perspective, and thus enable them to interpret the Society to others more effectively.

It has been our desire to make this an interesting and inspiring narrative, as it ought to be. To accomplish this we have avoided statistics and extended tables as far as possible, only including those which we felt essential to a proper treatment of the subject. The history of almost a century and a half has been condensed into a few pages, and descriptive chapters have been devoted to the fascinating story of Bible distribution in the city and about the harbor of New York, with many personal testimonies to the power of the Word of God to transform lives.

Since the history of the New York Bible Society is so closely interwoven with that of the city itself during the great epochs of its extraordinary expansion, we have sought to include enough of the city's history, particularly in the early years, to provide an understanding of its unique character and requirements.

We trust that our readers will be stirred in reading, as we have been in writing, this record of a notable work of God. Surely the translation and publication of the Scriptures must take their place

alongside the actual preaching of the Gospel as one of the essential phases of the missionary enterprise of the Christian Church. Such, indeed, since the Reformation and the invention of the printing press, has it been considered to be.

The impulse to the formation of the Bible Societies which now exist in all parts of Protestant Christendom proceeded from England, where in 1780 an association was formed for the distribution of Bibles among soldiers and sailors. It was at first called simply "The Bible Society," and exists to the present day under the name Naval and Military Bible Society.

In 1802 the first steps were taken towards the formation of the British and Foreign Bible Society, parent of many similar institutions which were to follow, but it was not fully organized until March 7, 1804. Its formation resulted from the deep impression made upon the mind of the Reverend Thomas Charles, of Bala, Wales, by the great lack of Bibles which he found to exist in his sphere of labors. The British and Foreign Bible Society has grown with the years, until today it extends to the ends of the earth with its life-giving influence, furnishing many translations to meet the ever-advancing missionary needs in pioneer fields.

The first portion of Scripture printed in America was the New Testament, translated into the Indian language by John Eliot, and printed at Cambridge, Massachusetts, in 1661. A German Bible was printed at Germantown, Pennsylvania, in 1743. In 1777 the English New Testament, and in 1782 the entire Bible, were printed at Philadelphia. The latter was the first English Bible with an American imprint, and it was recommended by Congress after an examination by the chaplains.

The first Bible Society in the United States was instituted at Philadelphia in 1808; the second at Hartford; the third at Boston; the fourth at New York; the fifth at Princeton—all in 1809. In a few years there were about sixty. Delegates from thirty-five of these societies met in New York in May of 1816 and organized the American Bible Society, to which the local organizations generally became auxiliary.

Since the New York Bible Society was founded in 1809, it is one of the oldest in the western world, and in fact followed the British

and Foreign Bible Society by only a few years. In 1829 it became auxiliary to the American Bible Society, which relationship continued to exist until 1912 when it returned to its original independent status. Between the two societies a cordial relationship has continued to exist, the American Bible Society serving the national and worldwide needs for the Scriptures, and the New York Bible Society concentrating its aim on the city and harbor of New York.

The Constitution of the American Bible Society provides that "This Society shall add its endeavors to those employed by other Societies, for circulating the Scriptures throughout the United States and their Territories. . . . All Bible Societies shall be allowed to purchase, at cost, from this Society, Bibles for distribution in their districts." And the Certificate of Corporate Purposes of the New York Bible Society states that "The distribution of the sacred Scriptures without note or comment and in English, those of the commonly received version, in and about the City and Harbor of New York; and the raising of funds for this purpose, and in aid of the American Bible Society."

In Brooklyn the New York Bible Society cooperates with the Brooklyn Bible Society, founded December 5, 1840, in making the Scriptures available in that large and growing borough. The General Secretary of the New York Bible Society is a member of the Board of Managers of the Brooklyn Society, while two members of the Brooklyn Society serve on the Board of the New York Society.

We send forth this book with the hope that it may prove informative, and with the prayer that it may interest many additional friends in the great work which at best it most inadequately describes.

I. THE MARVELOUS YEAR

"Ye shall know the truth, and the truth shall make
you free." John 8:32

Eighteen hundred and nine has by many writers been called The Marvelous Year because of the galaxy of great souls that hail it as their date of birth: Abraham Lincoln, the Great Emancipator; Oliver Wendell Holmes, poet, essayist and physician; Alfred Tennyson, English poet laureate; William Ewart Gladstone, four times British Prime Minister; Edgar Allan Poe, writer of poetry and prose; Felix Mendelssohn-Bartholdy, famous master of music; and Frederic Francis Chopin, composer and world-great pianist.

The New York Bible Society also selected The Marvelous Year in which to be born. Both nation and city were still in their infancy. Thomas Jefferson, third President of the United States, was just completing his second term. Houston Street was the uptown limit of Manhattan; it was deemed that the city would "be composed principally of the habitations of men," so straight-sided and right-angled houses were designed as they were cheapest to build. A corner lot at Wall and Nassau Streets was sold for \$9,500, and a visitor to New York described its most striking characteristics as the "multitude of wooden houses, the smallness but good taste of its churches, the great numbers of colored people, the habit of smoking cigars on the street (then considered bad form in Europe), and most of all the number and nuisance of the pigs at large in the streets." To give the scene a modern touch, a pedestrian bridge was a little later erected across Broadway at Fulton Street to reduce traffic accidents!

It was on December 4, 1809, in the home of Theodorus Van Wyck at 34 Greenwich Street, that the New York Bible Society first saw the light of day. This Theodorus Van Wyck was the great-uncle of Abraham Van Wyck Vechten (1828-1906), a prominent lawyer in this city, and a Manager of the New York Bible Society for many years.

Who was present at that first meeting, or just what transpired

there we do not know. However, the original constitution, as amended on December 3, 1810, states that:

"The subscribers, desirous of extending the knowledge of the Holy Scriptures, in which God has revealed the way of salvation to our lost and ruined race, and being persuaded that a more extensive distribution of them among persons who are destitute of them, will have, by the divine blessing, most beneficial effects, have formed themselves into a Society, to be called The New York Bible Society."

Article I of this ancient document specifies that "all copies of the Scriptures, distributed or published by this Society, shall be without notes, and of the version in common use among Protestants, in whose languages, respectively, it may be deemed useful to distribute or publish them"; while Article II states that "persons of every denomination may become members."

Thus two of the fundamental policies which have governed the work of the New York Bible Society throughout its almost century-and-a-half of service were laid at the very first annual meeting; namely, the publication and distribution of the Bible without note or comment in every required language, and a constituency which is entirely interdenominational in character.

The first annual report, dated November 26, 1810, was signed on order of the Managers by Samuel Miller and Alexander McLeod, Secretaries, and revealed the broad vision and worldwide objective of the work as originally conceived. In rendering an account of their stewardship they said: "The New York Bible Society . . . directs its exertions more immediately to the supply of those wants which occur within the bounds of this state. These wants, however, are numerous. The Managers have discovered, by the inquiries which they have instituted, that great numbers in the city, and in the frontier settlements, are destitute of Bibles. In some instances, this arises from choice, but generally it is to be attributed to poverty, or carelessness, or to both combined. These wants, as will hereafter appear more in detail, have been in part relieved by the distribution of nearly two thousand copies of the sacred volume.

"The Managers have not, however, confined the bounty of the Society within the limits of the State of New York. They have cast it upon the ocean, by donations of Bibles to mariners. They have

extended it to the western limits of this continent, by sending Bibles to a settlement forming at the mouth of the Columbia river—and to the East Indies, by a donation of a thousand dollars, to aid in the translation of the Bible into the several languages of Asia.”

During this first year of its existence, the New York Bible Society received a donation from the British and Foreign Bible Society of 100 pounds sterling,* and a gift of \$100 from the Young Men's Bible Society of New York City, to be transmitted to Bengal to assist in translating the Bible into the Asiatic languages. Letters of felicitation and offers of support were received from other Bible Societies located at Philadelphia, Hartford, Merrimack, Beaufort, Charleston, Baltimore, and Albany, and for the first year the treasurer, David L. Dodge, accounted for receipts of \$4,844.25 and expenditures of \$3,507.86 in support of the Society's work.

The origin of the Young Men's Bible Society of New York City referred to above (not to be confused with the Young Men's New York Bible Society organized in 1823) was traced in an article which appeared in a newspaper published at Dixon, Illinois, issue of March 10, 1870. Since the labors of this and various other Bible societies and associations in New York City were later to be absorbed in those of the New York Bible Society, we record it here for the additional light it sheds on those early days. The editor writes:

“It was by the merest accident that we learned, the other day, that John Dixon—the founder of our city and whom we all love for his many noble acts already known—was the only survivor of a little band of twelve young men, who, at the beginning of the present century, in the City of New York originated (in this country, at least) the first Bible Society for the distribution of the sacred Scriptures without note or comment. We are assured by parties in New York that Father Dixon is now the only living member of that noble band of twelve. It was a glorious work and its authors should be remembered by the Christian world, and will be, we doubt not,

*As an expression of appreciation of this gift of approximately \$500, the New York Bible Society on June 14, 1941, during World War II made a gift of \$2500 to the British and Foreign Bible Society to aid that Society in meeting the heavy demands made upon it by the war. Dr. John Sutherland Bonnell, Pastor of the Fifth Avenue Presbyterian Church of New York City, who was making a trip to England at the time, was chosen as the bearer.

through all time as men 'going about doing good.' We all remember with pride the purity and goodness which has characterized Mr. Dixon's life from his childhood to 'green old age'; and although not a follower of any particular creed, yet a most perfect 'Christian faithful man'. We have so often heard of his good deeds and many acts of charity on the frontier, when this beautiful valley was but a lonely wilderness, we could but rejoice with the many old citizens who have shared his hospitality, to learn of this honored action of his early life; and therefore hope we are not imposing upon our many readers when we give in full the Constitution of the Young Men's Bible Society of New York, organized in 1809.

"We can truthfully state that, for a diffusion of the Scriptures throughout the world, without note or comment, this was the first Bible Society ever organized not only on this continent, but upon the face of the globe.* A few years before the date alluded to there were organized in England, Bible societies, but not upon the liberal plan; nor did any previous society carry out the impartial and glorious work which seemed to be the object and spirit of the young men of whom we speak, and of which John Dixon alone is left to witness the fruits. The British and Foreign Bible Society was not fully organized, we believe, for the liberal and truly Christian purpose of circulating the Bible without note or comment until 1812; the American Bible Society was not fully organized until 1816, and in all probability sprang from the society of which Mr. Dixon was one of the originators and first Trustees. The old gentleman visited New York City last summer after an absence of nearly half a century; and it was to him much like a Rip Van Winkle dream to wander about the streets of that great metropolis which he had last seen as a comparatively small city. Then he knew nearly every business man; now all was changed and the men that he had known were all gone to their last home. It was here and at that early day that John Dixon loaned the immortal Fulton a book which treated of the mechanical arts, and from which the great inventor of the steamboat may have received many of the ideas which have made his name the pride of a nation. Now he could find scarcely a vestige

* This would seem to be a pardonable error. See Introduction.

remaining either of the scenes or actors of that early day. As the old man wandered through the city one bright morning, it occurred to him that he was near the spot where his old friend William Colgate formerly carried on business as a soap manufacturer, say about sixty years since, and there he saw on the corner of the street the sign of 'Colgate & Co.' He ventured in only to learn of the death of his old friend many years since, but being questioned by Samuel Colgate, a son, he gave his name which was familiar to Mr. Colgate as he had heard his father speak of John Dixon. Then it was that Mr. Colgate called his attention to the Bible Society, and brought out the constitution which we give. Mr. William Colgate was Treasurer of the Society."

The Title Page reads: "Constitution of the Young Men's Bible Society of New York. Instituted February 16, 1809. 'Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me.' John 5:39. New York: Printed for the Society by Southwick & Pelsue, 1809."

The Preamble reads: "WHEREAS, The revelation which it has pleased God to make to mankind in the Holy Scriptures of the Old and New Testaments concerning his existence, will, works and grace in Jesus Christ, is of inestimable value; and the distribution of the sacred volume, in which this revelation is contained, amongst such of our fellow creatures as are unable to purchase it, may, under the blessing of divine providence, be the means of promoting their moral and eternal interest. We, the subscribers, have formed ourselves into an association, to which we have given the name of the YOUNG MEN'S BIBLE SOCIETY, OF NEW YORK, and have agreed to and ratified the following as the constitution of the said society."

Article I asserts that "the object of this society is to distribute the Bible only (and without notes) amongst such persons as may not be able to purchase it; and also, as far as may be practicable, to translate, or assist in causing it to be translated, into other languages," while Article VII provides that "every meeting of this society shall be opened and closed with prayer."

In 1813 an Auxiliary New York Bible Society was established, which in 1819 was united with the New York Bible Society. John

H. Hill, clerk, reporting for the Managers on November 13, 1820, said: "It was in (a) spirit of unanimity, and actuated by this desire for the advancement of the Bible cause, that the New York Bible Society, established in this city 4th December 1809, and the Auxiliary New York Bible Society, originally formed by young men of different religious denominations on the 28th June, 1813, believing that the union of the two Societies would essentially contribute to the general object for which they were respectively instituted, united in forming, on the 20th day of December last, the New York Bible Society."

During the first year of the union a distribution of 1,170 Bibles and 659 Testaments was effected. Previous to the union the New York Bible Society had distributed 20,542 Bibles and the Auxiliary Society 5,565 Bibles and 1,588 Testaments, making a total of 27,277 Bibles and 2,247 Testaments. At that time the distribution was mostly through a Military Committee (an outgrowth of the War of 1812), a Sunday-school Committee, a Committee for Charitable Institutions, and Ward Associations.

An interesting reference in this first report after the union of the two Societies is to Sunday schools, to which a grant of 125 Bibles and 420 Testaments was made. Mr. Hill observed that "(these) may appear a large proportion to those who are unacquainted with the wants and merits of those institutions; but to your Managers they appear the peculiar children of their care. The Sunday schools and the local Bible Societies may be said, indeed, to be formed for each other. To the one we look for a supply of readers of the Bible, and to the other for Bibles to be read. The utility of Sabbath schools is daily becoming more evident. Although their establishment has been recent in this city, a degree of improvement in the conduct and character of youth, is already perceptible."

This almost apologetic reference to a gift of Scriptures to a Sunday school directs attention to the fact that the Sunday school is of comparatively recent origin. In 1785, soon after American freedom from Great Britain was declared, the first Sunday school on this side of the Atlantic was started. The oldest Sunday school on this continent of which we have record was established in 1785 by William Elliott—the Oak Grove Sunday School in Accomac County,

Virginia, which continues to this day. The second Sunday school was established in 1786 by Francis Asbury in Hanover County, Virginia, especially for the instruction of slaves. Others followed in South Carolina in 1790; in Rhode Island in 1791; and in New York in 1792. Thus the association of the New York Bible Society with the Sunday-school movement in our city began very early in the history of each institution, and has continued unbroken to this day.

In rendering the fifth annual report to the Board of Managers on December 5, 1814, the Corresponding Secretary, John E. Caldwell, called attention to the fact that for the first time the publication of a Bible in the French language in New York City had been undertaken by the New York Bible Society, to be distributed in Louisiana and Canada, and that already special donations for this project in amount of \$5,012.72 had been received. At the time of his report the printing of the French Bible had been advanced as far as the First Book of Samuel, and was going forward as expeditiously as the occasional interruption of the workmen for military duty would permit. It was expected that the complete Bible would be ready by the spring of the following year.

The year 1823 witnessed the beginning of the New York Bible Society as we now know it, and its inception was as unique as if a child had given birth to his parent. At the request of the original New York Bible Society, a new organization was to be formed as an auxiliary to it, to operate under the name "Young Men's New York Bible Society." This new movement, like most of the important spiritual enterprises of our age, sprang out of an awakened religious sentiment in our city. At the beginning of the year 1822, a powerful work of divine grace was evident in one of the largest and most influential Presbyterian churches in the city (the Brick Presbyterian Church whose pastor was the Reverend Doctor Gardiner Spring). Beginning early in the winter, it continued through the spring and spread rapidly to other churches and congregations. Converts were won, many additions to the membership of the churches were made, and there became evident an unusual activity in the religious life of the city, particularly among young people.

In the summer yellow fever prevailed to an alarming extent, so that below Beekman Street the citizens left their homes and places

of business to avoid it. On their return in the autumn, measures were taken to interest the young men of the city in the Bible cause.

In the spring of 1823 the then existing New York Bible Society, taking into consideration the circumstances that no Bible association existed in this city which enlisted the active exertions of young men exclusively, proposed the formation of a Young Men's Bible Society to be auxiliary to them. With this in view they appointed a committee of which John R. Hurd was chairman. He in turn invited a number of young men from the different evangelical churches to meet at his home in White Street for general consultation and action.

At this meeting, composed perhaps entirely of Sunday-school teachers, it was resolved to form a Young Men's Bible Society, and after further consultation and the preparation of a constitution and list of officers, a public meeting in a school room in Thames Street was called on September 22, 1823.

On this occasion Mr. Hurd presided, and Anthony P. Halsey was chosen secretary. The meeting was addressed by clergymen and laymen of different religious denominations, following which it was unanimously determined to form the proposed Young Men's Bible Society. A constitution, giving effect to this decision, was read by the chairman, and adopted. It provided that: I. The Young Men's New York Bible Society shall be auxiliary to the New York Bible Society; II. The object of this Society shall be to engage the cooperation of young persons in the distribution of the Sacred Scriptures, and to raise funds for this purpose, and in aid of the funds of the Parent Society; III. This Society shall use its endeavors to promote the formation of young men's, youth's, and juvenile Auxiliary Bible Societies, wherever a field may be opened for the same; and IV. The Bibles and Testaments circulated by this Society shall be purchased of the New York Bible Society; and the surplus funds of this institution, at the close of the year, shall be transmitted to the Treasurer of the New York Bible Society.

In the history of the Young Men's New York Bible Society for 1828, we are told of a meeting with the New York Bible Society, and of a "plan" which the latter Society intended to bring before the

public. No further reference to this plan or the subject of it is on record, but the plan actually adopted was the dissolution of the old New York Bible Society and the formation of Ward Bible Associations. At the end of one year (1829) these Ward Bible Associations were combined in, or superseded by, the New York City Bible Society—a new organization.

The president of the Young Men's New York Bible Society, in August 1831, stated that he had received a communication from the New York City Bible Society requesting a committee to confer with them upon the expediency of resigning their labors to the Young Men's New York Bible Society. A committee of five was appointed "to make further inquiries and obtain additional information." This committee from the Young Men's New York Bible Society made a report from which the following is a quotation:

"Resolved, That this Society accede to the proposition of the New York City Bible Society and that every member of the Board of Managers is requested to make it his daily prayer for the ensuing month, that we may adopt the wisest plan and pursue it with the purest motives in discharging our new duties."

This was in 1831, and in 1832 the New York City Bible Society was formally dissolved. We give an extract from the minutes of the New York City Bible Society dated January 9, 1832:

"Whereas, The Young Men's New York Bible Society did, at their last annual meeting, determine to assume the duties of the New York City Bible Society whenever the latter should cease to exist: Therefore,

"Resolved, That this Society be now dissolved and that the Secretary inform the Young Men's New York Bible Society of the same."

The records show that at an annual meeting of the Young Men's New York Bible Society held on January 15, 1840, Article I of the Constitution was amended by striking out the words "Young Men's," and from that time the Society has been known as the New York Bible Society, which is our present Society.

Thus was the genealogical cycle completed. The New York Bible Society begat the Young Men's New York Bible Society. The Young Men's Bible Society in turn begat the New York City Bible Society,

which in due process of events joined with the Ward Bible Associations in once more begetting the New York Bible Society. Certainly that was an historical if not a biological miracle!

In this same year (1840) the Marine Bible Society, organized in 1817, surrendered its field of labor to the New York Bible Society. Since that time, now for well over a century, the New York Bible Society has been the only Society having for its sole work Bible distribution in the city and harbor of New York.

When it is so difficult these days to get the briefest notices of Christian activities into the great metropolitan newspapers, it is heartening to see that the New York Bible Society was front page news back in 1853, when *The New York Herald* (morning edition of November 22) devoted more than two columns to an account of an annual meeting held on the preceding evening—and in a top position on the front page at that. It begins:

“Last evening, at half-past seven o’clock, the annual meeting of the New York Bible Society took place in the Church of the Puritans, (Rev. Dr. Cheevers), in Union Square. E. M. Kingsley, Esq., presided. The attendance was very thin.

“The services commenced by the performance of a Psalm tune upon the organ, after which the Secretary stated that the object of this assemblage was the celebration of the anniversary of the New York Bible Society.

“Rev. Dr. Cheevers then read the 55th chapter of Isaiah, and also offered a prayer in behalf of missions.

“The 17th part of the 119th Psalm was then sung, with the organ accompaniment—

‘How precious is the book divine,
By inspiration given!
Bright as a lamp its doctrines shine,
To guide our souls to heaven’.

Reports of the Treasurer and Secretary, and addresses by Rev. P. R. F. Merceine of Morrisania, and Mr. Russell Hare of Philadelphia followed, all of which were reported at considerable length. The Secretary, Mr. Butler, recorded that “the first care of the Society is to supply the destitute resident population. Between Febru-

ary 1849 and July 1852 a thorough exploration of the city was accomplished—ward by ward, street by street, house by house, and family by family. So great are the changes in the course of three years that there is apparently an entirely new race of inhabitants."

After the speakers had retired, the President put the question as to the adoption of the reports, which was confirmed. Then, the *Herald* adds, "After the singing of two stanzas of the seventeenth Psalm, the proceedings were closed, and the congregation dispersed."

The Society in 1866 was incorporated under the laws of New York State. In the minutes of the annual meeting held January 10, 1867, we read: "resolutions, formally adopting the Constitution and By-Laws for the management of the Society's affairs as a corporation, were introduced and carried."

Thus in the very heart of old Manhattan was a fountain of living waters opened which since 1809 has continued to send forth its pure, refreshing, life-giving stream. True, at times the movement has appeared disappointingly slow and sluggish, but such periods have in due course been compensated for by a swift and sudden surge. Though some of its branches and tributaries, like the stream that ran from Collect Pond (the site of the present Foley Square district) to the Hudson and is now Canal Street, have long since disappeared, the main stream flows on and on, until today, larger, more powerful, more needed than ever before, it finds its outlets in the souls of the nearly eight millions of people in the five boroughs that are modern New York.

II. AT THE CENTURY MARK

"And called the name of it Ebenezer, saying, Hitherto hath the Lord helped us." I Samuel 7:12

There are comparatively few institutions in New York City more than one hundred years old, as quite naturally only the fittest have survived. But in this select company is the New York Bible Society, which though now old in years continues to bear on its brow the dew of youth.

When the Society reached the century mark, it was eminently fitting that a Commemoration Meeting should be held, for this marked the centennial of organized Bible Society work in New York City. On authority of the Managers, such a meeting was planned by Dr. George William Carter, then General Secretary, with his usual attention to perfection of detail. It was held in famous Carnegie Hall on the evening of December 3, 1909. So great was the enthusiasm that admission was by ticket only, and the program ran on well toward the midnight hour. In fact, so late was the hour when it came the turn of Dr. Charles F. Aked, pastor of the Fifth Avenue Baptist Church to speak, that with unusual forbearance for a preacher he merely remarked: "Ladies and Gentlemen—It is now twenty-six minutes past ten and I shall content myself with a single sentence in congratulating the Officers and Managers of the New York Bible Society upon a centennial of consecration and achievement, and in wishing you all Godspeed!"

At the time John C. West was President, Everett J. Esselstyn, Vice-President, Charles W. Parsons, Secretary, and James H. Schmelzel, Treasurer. The Committees in charge of the centennial observance were—*Special Committee, New York Bible Society*: Edwin J. Gillies, Everett J. Esselstyn, Jared G. Baldwin, Jr., James H. Burnside, Gates W. McGarrah, Edward C. Parish, William L. Stowell. *Committee of Cooperation, American Bible Society*: Theophilus A. Brouwer, James Wood, Edward P. Tenny, John R. Taber, Rev. Wm. I. Haven, D.D. *Honorary Committee*: Andrew G. Agnew,

Charles B. Alexander, Stephen Baker, William Barbour, Read Benedict, William S. Bennet, George T. Brokaw, W. Linn Bruce, Nicholas Murray Butler, Henry Clews, George W. Collord, R. Fulton Cutting, Robert W. de Forest, Anthony Dey, Cleveland H. Dodge, Robert D. Douglass, Smith Ely, Francis L. Hine, John S. Huyler, Alfred R. Kimball, Seth Low, J. Pierpont Morgan, Robert C. Ogden, Eben E. Olcott, Henry Paris, Dallas B. Pratt, Robert C. Rathbone, Herbert L. Satterlee, Henry L. Smith, William Alex. Smith, Francis Lynde Stetson, William R. Stewart, Anson Phelps Stokes, Edwin C. Van Glahn, John Wanamaker, Lucien C. Warner, Mornay Williams and William Williams.

Carnegie Hall was crowded for the event. Mr. West presided, and a white-robed choir of five hundred voices, representing the churches of New York City, sang. In a stirring address Mr. West described the history, work, and objectives of the Society, and afterwards introduced the various guest speakers who participated in the observance. Honorable John Franklin Fort, Governor of New Jersey, gave the principal address. Others followed: the Reverend Henry A. Stimson, D.D., pastor of the Manhattan Congregational Church; the Reverend George William Carter, Ph.D. General Secretary of the New York Bible Society; the Reverend Junius B. Remensnyder, D.D., pastor of the St. James Lutheran Church; Honorable Francis B. Pendleton, Corporation Council of the City of New York; Bishop David H. Greer, D.D., Bishop of New York; the Reverend David James Burrell, D.D., pastor of the Marble Collegiate Reformed Church; the Reverend Charles F. Aked, D.D., pastor of the Fifth Avenue Baptist Church; and the Reverend Wilton Merle-Smith, D.D., pastor of the Central Presbyterian Church. Six of the major denominations of New York City were represented on the program.

In his address of welcome, Mr. West briefly reviewed the history of the Society. Then he continued:

"The Society is governed by a Board of sixty Managers selected from the various Protestant churches of New York City. It is supported by voluntary contributions and by church collections. Last year 125 churches in Manhattan and the Bronx took up collections for this work, and we hope that in the coming year there will not be

a church in the great City of New York but will consider it a duty as well as a pleasure to contribute to this great work.

"I might speak for a long time in reference to what this Society has been doing, what it is anxious to do, and what it will do if given the means and opportunity.

"The report of the New York Bible Society of 1810, which I hold in my hands, is the first annual report of that Society. It speaks about the work and how necessary it was; about the distribution in New York City, which amounted to 900 and some odd volumes, and over 1,000 volumes were also distributed throughout the state. The report closes with this statement: 'The Managers cannot help congratulating the Society on what, they think, may justly be styled an auspicious commencement of their labours. They cherish the hope, that what has already been done will be considered both as an encouragement and a pledge of greater exertions in the future; and that the Christians of this wealthy metropolis will proceed with growing zeal, in the path on which they have entered, until there shall not be a family or an individual within their reach, destitute of a copy of the Word of Life.'

"I have just read to you a message and a sentiment from the people of this City written one hundred years ago. Is it not as absolutely true today as it was then?

"We look forward tonight with fondest hope for the ever increasing usefulness of this Society, and the dissemination of the Scriptures to all of the inhabitants of New York City and to the stranger within its gates.

"This work cannot be carried on successfully unless every loyal Christian citizen of New York will be willing to contribute of his time and substance to help along the work of Bible distribution."

The address of Honorable John Franklin Fort, Governor of the State of New Jersey, was a most notable one. Among the many excellent things he said were these:

"This nation is what it is because of the Bible. No people who had ever before created an independent government were such universal believers in the Bible and Bible truths as the founders of the republic of the United States. A very large percentage of the settlers

in the colonies had fled hither that they might enjoy the freedom of worshipping God along the lines that their consciences approved.

"The Pilgrims and the Puritans were truly biblical. Washington's faith in the Bible was the guiding star of the Revolutionary War. When the framers of the Federal Constitution in 1787 were seemingly unable to agree and it looked like failure, Franklin arose and suggested that prayer be said at every morning session thereafter. The Declaration of Independence breathed through its every line reverence for divine things.

"As we gather tonight to celebrate the Bible work of the century past, we will do well to take account of the place of the Bible in our growth and civilization. This has been a wonderful one hundred years through which we have just passed. This city is just over the celebration of the one hundredth anniversary of the application of steam to river navigation—within the century the railway and steam locomotive first came, as also the telegraph, the telephone, the electric light and the electric power. This hundred years has transformed our industrial conditions, annihilated space and obliterated time. They have been the most marvelous period of the six thousand years of recorded time. We have lived in them and we scarcely appreciate them to the full. The elements of modern progress are so completely a part of our daily life that we fail to take count of their magnitude or to recognize to the full the cause of our obligation to them.

"The growth of the population of our republic and of the other nations of the earth is advancing with rapid strides. The leaven of the Gospel in the affairs of men and nations gives the greatest assurance of future protection and personal and political safety. To preach and to teach the Bible means everything to the civilization of the future. To make this most effective, every man must find it possible to read the Bible in his own tongue and his own home. This can only be done through organized effort and at great cost and some sacrifice on the part of those of us who know and appreciate its truths and potentiality. Every great world movement for good has had the Bible as its base and the spirit of the Man of God as its forerunner.

"I believe implicitly in divine inspiration. We have seen great

progress in the last century along the lines of government and invention. Those who have led in all these or have produced them may not acknowledge their indebtedness to inspiration as a prosecuting cause—probably some would deny it; but, in my belief, it is none the less true. In it all the hand of the Omnipotent is visible.

“Organizations like that whose centennial we celebrate tonight are deserving of our support. Who can estimate the good done by the publication and distribution of the Word of God in the past century? The three great forces with each of us are our impulses, imitations and habits. Our impulses come from within us, our imitations from without us, and our habits are the product of the other two. The more we study and know of the Divine, the better are our impulses, and the better the people of the world are, the more sure we are that those we imitate will be helpful to us. Our habits are all that people know of us. The impulses and the men we imitate make for more, as to the character of our habits, than all other forces. There probably never has been a time since the dawn of civilized man when opportunity was greater for making men better and for the uplift of the whole environment of the human race. Nothing can do this like the general spread of the Scriptures. The peace of nations is safer in the hands of men imbued with the doctrines of the Holy Scriptures than in the largest fleet of dreadnoughts that any nation can build.

“Probably there is not so great an opportunity for good in the distribution of the Bible at any other port in the world as at that of New York. The advantages of our republic draw to its shores the peoples of all the earth. They are coming to us close on to a million a year, eighty per cent of whom enter at the port of New York. Here is the great field for the New York Bible Society. This is the greatest work that any such society can have.

“The great problem of our time is: What do we owe to these people? Or, probably, it should be put this way: What do we owe to ourselves as to instructing these people in the ideals of our Christian civilization? The harvest truly is great and the laborers are few. We need to be quickened in our purpose and called to our duty in this great matter. The immigrant will come to us. He is coming to stay. He is to enter into our political, industrial and social

body. How shall we mold his impulses? Whom is he to be taught to imitate? What are his habits of life to be? The answers to these questions are momentous for him, more so for us, and great for the republic and its citizenship. The Bible in his hand will be found a greater force for good than all other things."

Bishop Greer had been requested to present copies of the Bible on behalf of the New York Bible Society to Governor Fort and to the Honorable George B. McClellan, Mayor of the City of New York. Concluding his presentation speech he said:

"I beg in behalf of the New York Bible Society to present to you, Governor Fort, and to his Honor, the Mayor of New York City, through you, Mr. Pendleton, a copy of this book, as a book of light and guidance in the attempted discharge of all civic duties and all official acts."

The memory of Dr. David James Burrell, who served with such distinction as pastor of the Marble Collegiate Church for many years, is still fresh in the memory of thousands of New Yorkers. In his usual simple but captivating style he said:

"I was brought up by an elect lady, who for years had to be the head of the family. There were eight of us and her custom was to gather us around the family altar and read from the Word of God. That old time religion, it is good enough for me. The elect lady has long since gone to heaven, but I wish all you mothers might have children to rise up and call you blessed as hers do. Build up, I pray you, the family altars that have fallen to decay. And see to it that your preachers preach the Bible. We have been preaching about it until the people are over-supplied with information as to authors and redactors, chronology and geography and everything on the outside of it. But what about its contents?

'Within this sacred volume lies
The mystery of mysteries:
Happiest they of human race
To whom the Lord has given grace
To read, to think, to fear, to pray,
To lift the latch and ope the way.'

"It is, in my judgment, for you people to insist that preachers

shall open the Bible and tell you if there is anything in there that God Almighty has to say to you.

"And we want the Bible back in the public schools. The Governor has just told me that the Bible is not in the public schools of New Jersey. A week ago our Commissioner of Education issued a decision that the Bible may be excluded from any of our New York schools should anybody demand it. Think what that means. I wish I could relieve myself for a moment of my clerical 'cloth' and talk to you simply as a man among men. The Bible is by common consent the preeminent book of all literature. It is the one 'best book.' It has more influence than any other hundred books in all literature put together. It is by the testimony of Daniel Webster the best book of oratory; by that of Professor Dana the best book of science; by that of Milton the best book of poetry. It is the preeminent book of all literature. How dare the men who are directing the education of the rising generation exclude it from the curriculum of our common schools? How dare they thus discriminate against the one book which all the world declares to be the masterpiece?

"Remember this, we are not carrying on our public schools, as they are in some countries, for the sake of pouring information into the minds of young people. Our schools are the bulwark of our national security. We are making citizens. We cannot afford not to have public schools because every young boy is a sovereign in his own right. But the three R's cannot make a good citizen. They do not affect moral character one way or the other. The Bible is our only textbook of morals; and we have taken it out of the public schools. Nor have we anything there to take its place. What do our educational authorities mean by undertaking to make citizens in America without teaching them the Decalogue or the Sermon on the Mount? If the Bible must be removed, what textbook on morals should supplant it? We must put something else in. We shall not complain if you can find it. Shall it be the Analects of Confucius? Shall it be the three Baskets of Buddhism? Shall it be the Five Pillars of Islam? Our public schools cannot be left without some textbook of morality; for we are making citizens there and the welfare of our country depends upon it.

"I have said that foreign missions mean the circulation of the

Scriptures, because that means the conquest of the world for God. I have said that home missions may be defined in the same way, because the circulation of the Scriptures means America for Christ. Now I say that city missions mean the same thing.

"We who are here belong on Manhattan Island, or in one of the 'appurtenances thereunto appertaining.' No matter where we go visiting we always have a homesick longing for 'little old New York.'

"But, however much we love it, we will probably agree that it could be made a better city. We need a revival here, a revival of pure and undefiled religion. We need a revival with the Bible right in the forefront of it. To that end we want this Bible Society to put a copy of the Scriptures into every home, into every hotel room, into all our apartments and tenements, and into as many great business houses as will receive it.

"As one enters the harbor of New York he sees near Ellis Island the imposing Statue of Liberty enlightening the world. For liberty read the Evangel, and instead of the torch put an open Bible in her hand, and you have a setting forth of the mission of America to the world. Realizing that prophecy we may be hopefully joined in the anthem:

" 'Our Father's God to Thee,
Author of liberty!
To thee we sing.
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King.' "

Following these addresses Dr. Carter introduced three agents of the New York Bible Society who had been assigned seats of honor on the platform: the Reverend William G. Jones, who had engaged in immigrant and marine work for thirty-five years; Mr. Ernest Jackson who had served in a similar capacity for thirty years; and Mr. Michael Lodson, a man of Lettish nationality, who employed eleven languages in his field of service.

Then he read brief extracts from a few of the almost one hundred telegrams and other messages of congratulation that had come from the President of the United States, members of the Cabinet, United

States justices, state governors, the British ambassador, pastors in the city and elsewhere, and other Bible societies.

President William H. Taft wrote: "I hope that your meeting will be an enthusiastic one, and that the recognition of the good work which your Society has done will be an inspiration for even greater effort."

British Ambassador James Bryce, in most gracious language explained why he would be unable to attend the meeting in person, and closed his letter: "With cordial sympathy with the work of your Society, and sincere regret that there seems no chance of my being able to be with you to join in expressing my high sense of the importance—which was never greater than it is today—of maintaining a knowledge of the Bible in all classes of the community."

The Governor of New York State, Honorable Charles E. Hughes, not content with merely sending a letter, later added a telegram. In his letter he said:

"I have delayed answering your kind letter of the 17th instant in the hope that possibly I might be able to attend the meeting on the evening of December 3rd, but it will be impossible.

"I wish that I could show my appreciation of this invitation, and my interest in the work of your Society, by being present. You have my best wishes for the continued success of the work of the Society, and I hope that the coming decades will show even greater results than those which have so richly crowned its labors in the past."

The governors of the states consistently stressed their faith in the Bible, and the importance of giving it to all strangers as they reach our shores. However, the Governor of North Dakota, John Burke, could not resist the temptation to take a crack at us blasé Easterners. Said he: "The Bible is the highest and best code of moral law. It ought to help even *New York*."

Leading up to the centennial observance four "Preachers' Meetings," consisting of the Baptist, Methodist, Presbyterian and Dutch Reformed, were held in different parts of the city, each of which was addressed by our General Secretary, Dr. Carter. Consecutive Monday mornings preceding the Carnegie Hall gathering were set apart for these, at which a minister from each of the denominations

joined in adding his own voice to describe the history and work of the New York Bible Society.

Many of the pastors of the city accepted the invitation of the Society to set apart the fifth day of December, 1909, to be observed as Bible Sunday, in recognition of the century of work of the New York Bible Society.

On the afternoon of that day, a masterful Centennial sermon was delivered in the Fifth Avenue Presbyterian Church by the Reverend Arthur T. Pierson, D.D., father of Delavan L. Pierson, who served so many years as editor of the *Missionary Review of the World*. Those who are familiar with the writings of Dr. Pierson, who was one of the most gifted Bible teachers of his day, will appreciate what a spiritual treat that service must have been. The Centennial Committee reported that "the sermon and service were an honor to the occasion and an inspiration to our cause."

No appeal for funds was made at any of the meetings held in connection with the Centennial, the expenses in large part being defrayed by personal contributions from the Board of Managers. But the work of the New York Bible Society received an impulse from the event which augured well for the future—larger vision, more friends, and increased financial support. The fact is that the improved financial condition of the Society, and its enlarged usefulness, date from this historical hundred year milestone.

III. A PERMANENT HOME

“And the gates of it shall not be shut at all by day.”

Revelation 21:25

The various locations of the principal office of the New York Bible Society in the early years of its history are not easy to trace. Emphasis in those days was placed primarily on the spiritual phases of the work being done—how many copies of the Scriptures were being distributed, what kind of a reception they received, and how many converts they won to Christ. It seemed never to have occurred to the reporters that it might be a matter of considerable interest to forthcoming generations to know where their supplies were kept, or at what address they transacted their business.

However, the annual report for 1856 carries the announcement that a depository for the sale of Bibles and Testaments had been reopened by the New York Bible Society on the second floor of the Nassau Bank Building at 7 Beekman Street, and the one for 1859 bears the address of the Bible House, Astor Place, the familiar old red-brick landmark back of John Wanamaker's which was to be its home for many years. It is evident, too, that it was necessary to maintain a separate marine office and depository at a point convenient to the piers and ferries, as a rent item to cover this appears repeatedly in the Treasurers' reports.

By the time of World War I the work of the American Bible Society had so increased that it requested the release of the space in its building on Astor Place which had been occupied by the New York Bible Society, so that in the summer of 1919 a new home had to be sought for our work. Larger quarters, and now that both business and residents had been steadily moving northward, a more convenient location, were secured at 675 Madison Avenue, near 61st Street. Fortunately this tenure was destined to be short-lived, for behind the scenes the Spirit of God was working to provide a permanent home for the Society's important work.

As early as 1858, in setting three long-term objectives for the

New York Bible Society, Alexander Watson had included one as "A permanent and free location for her depository and business offices." At that distant date he pointed out that such a provision had already been made for two national organizations of similar character with headquarters here, the American Bible Society and the American Tract Society, and invoked equal liberality for "their own son that serveth them." Then he inquired, "Is it too much to say that the name of the man whose heart the Lord shall stir up to do this good thing, will fill the brightest line upon the enduring scroll that bears the record of the benefactors of New York to the future generations of her sons"?

That question was answered, and the name supplied, by James Talcott. For in answer to prayer, the family of James Talcott, an outstanding merchant and Christian layman of New York City, made as a memorial to him a gift of the beautiful Gothic building which we now occupy.

Appropriate ceremonies in connection with the dedication of the new home were held on Monday evening, April 25, 1921, commencing in the Collegiate Church of Saint Nicholas (Fifth Avenue and 48th Street) at 8:00 o'clock, and concluding in the Bible House at 5 East 48th Street, just off Fifth Avenue, at 9:15 o'clock.

Since this dedication was of fairly recent date, the Order of Exercises will prove of interest to many readers, recalling as it does some faces that are yet with us, but reminding of many voices that are now still.

At the Collegiate Church: Mr. John Castree West, President of the New York Bible Society, presiding. Invocation by the Reverend James M. McLeod, D.D., pastor of the Saint Nicholas Church. Responsive Reading led by the Reverend Charles E. Jefferson, D.D., pastor of the Broadway Tabernacle. Hymn, "O God, Our Help in Ages Past," announced and read by the Reverend Henry M. Sanders, D.D., pastor-emeritus of the Madison Avenue Baptist Church. Address by the Reverend Arthur Newman, President of the Long Island Bible Society. Address by Mr. William McCarroll. Greetings from Bible Societies—Mr. Churchill H. Cutting, President of the American Bible Society; the Reverend George William Carter, Ph.D., General Secretary of the New York Bible Society, the Reverend Ralph W.

Sockman, D.D., pastor of the Madison Avenue Methodist Episcopal Church.

At the Bible House: Dedication Scripture, read by the Reverend John Kelman, D.D., pastor of the Fifth Avenue Presbyterian Church. Prayer of Consecration, the Reverend William T. Manning, D.D., bishop-elect of New York. Doxology, "Praise God From Whom All Blessings Flow."

Dr. Carter, General Secretary of the New York Bible Society, through whose auspices the gift of the building had been secured, and under whose guidance with the aid of the Talcott family the work had been done, upon this occasion remarked:

"This is a joyful occasion.

"The building to be dedicated is the result of many years of prayer and planning. It is in memory of one who was a noble man and a great Christian. It is a beautiful tribute in this metropolitan city to the Divine authority of the Bible.

"Inside the main entrance there is a tablet which will be uncovered after the prayer of consecration at the building. The tablet reads:

"'In recognition of the active interest which Mr. James Talcott had always taken in the distribution of the Scriptures, this building is given to the New York Bible Society. Erected 1920.'

"There are some outstanding events which have led up to our being here tonight. I shall never forget the time about two years ago when I was told to make an offer for the land on which the new Bible House now stands. I shall never forget the time about a year ago when the deed for the property was placed in my hands as the official representative of the New York Bible Society. I shall never forget the time when the contract for the erection of the building was signed—the 7th of last July.

"We shall all of us remember this night, when the building is formerly dedicated to the glory of God and the exaltation of the Bible.

"You will want me to mention three names: original, unique, conciliatory, Mr. Wilfred E. Anthony, the architect; plain, matter-of-

fact, capable, H. H. Vought & Co., the builders; and always genial Mr. Challoux, superintendent of construction.

"It is impossible to measure the value of this building to the work of the New York Bible Society, and its value to the religious life of the city, the nation, and the world."

In his address Honorable William McCarroll said:

"The dedication of a building for the purposes of the New York Bible Society is a suggestive occasion, at a suggestive time.

"To the dissemination of this Bible—the Gospel of Good News—the Word of Life—the New York Bible Society is dedicated. For more than a hundred years its beneficent work has proven all that has been said of the Bible, and much more, to be true. The same is evidenced and attested by the history of our beloved land, the foundations of which as its hope for the future are in the principles and efficacy of the Bible. And now the Society goes on to expand its activities with the facilities so wisely and generously given in this building.

"Of the truth and power of the Bible James Talcott was a devout believer, and his life an illustration, long known and honored by his fellow-citizens. As one of them, privileged to know him, I would say that there could be no more appropriate or fitting memorial than the beautiful building for the Bible Society to be dedicated here tonight. It stands not only as a testimony of his interest in the objects and work of the Society—it is typical of his character. As its base is laid in the enduring stone, the foundation of Mr. Talcott's life was in what Gladstone so confidently named 'The Impregnable Rock of the Holy Scripture.' The stately walls, with the symmetrical arches encasing the windows bespeak the illuminated outlook, suggest the upright man and his views of life's opportunities, while the pinnacle rising as in aspiration to the surmounting crown, not without its cross, betokens the inspiration of service in this man's character, and of the work of the New York Bible Society."

And the Reverend Arthur Newman said:

"If a thoughtful and observant mind, who had never been in a Christian church, should come into this room tonight, he would be impressed with various features of this audience room. Especially would he be impressed with the fact that the seats in it face the

platform on which there is a desk, and on that desk a Bible, obviously the central and commanding fact and feature of the structure, with everything pointing to it and radiating from it, and the minister with the function of opening the Book, reading from it, and trying to help the people understand its meaning and accept its message. This is what Christ taught in the service which He held in the synagogue at Capernaum as He opened the Book, read from it, and then taught the people.

"We are here tonight because we are profoundly convinced that the Bible must be enshrined and enthroned in the City of New York if its business life is to be righteous; if the relations of labor and capital are to be harmonious and efficient; if its courts of law are to be temples of justice; if its political life is to be really public spirited; if its educational activities are to be fruitful in intelligence stored and trained, and character developed; and if its social life is to be noble, gracious and refined.

"I am glad to be here tonight at this dedication service. It was my privilege to stand at the grave of Mr. James Talcott and to say the words that the occasion seemed to call for, not by way of eulogy, but by way of recalling some of the things which he said to me personally which were worthwhile. This memorial is not an alabaster box of ointment broken by loving, loyal hands merely; but this building is the embodiment of the profound conviction of a New York business man as to the worth of the Holy Scriptures. I remember how to Mr. Talcott the Bible was the Book of Life, and how he could not understand how any man or woman was really educated who did not entertain that view or rule his life accordingly.

"And so, with this knowledge of his spirit, we shall dedicate this building tonight, and testify to man's need of the Bible and endeavor to meet that need from the great and ornate palace of books yonder, that this city may have the Book of books which we revere and obey."

In connection with the dedication, many business associates wrote to Mr. J. Frederick Talcott, son of Mr. James Talcott, from which we select three, in order to give an informal view of the man.

John Wanamaker: "I greatly regret that I am not able to attend and say the words that I would be glad to have spoken at your commemoration service. I knew your father for many years as a

Christian gentleman, and I knew him even longer in his splendid career as a Christian merchant and a fine example of the Christian life in his citizenship."

J. N. Rosenberg: "I wish to take this opportunity of saying how splendid I think the gift is in memory of your father. As a Jew, anxious indeed to have the Jews receive fair treatment in this world, I feel a personal sense of gratitude, because there is nothing that can help more to do away with prejudice than knowledge, particularly a knowledge of the Bible, and a realization of what the Jews have given to the world in the Old Testament should be, and I know will be, one of the great factors in years to come to help lessen this prejudice which we Jews unfortunately always encounter."

E. H. Davison: "This building will be a lasting tribute to the memory of Mr. James Talcott, and will also reflect great honor to the executors of his estate. The new building I believe will contribute to the Christian education of our people, and here I would like to quote a few lines from a recent letter of Roger W. Babson, the author of notable statistical reports: 'The prosperity of our country depends on the motives and purposes of the people. These motives and purposes are directed in the right course only through religion. The need of the hour is—not more factories or materials, not more railroads or steamships, not more armies or navies—but rather more Christian education.' I believe this to be very true."

At the close of the service at the Saint Nicholas Church, there was a procession to the Bible House, those on the platform forming in line and being followed by the congregation marching two by two. In our new home the Dedication Scriptures were read by Doctor John Kelman, and at the close all joined in singing the Doxology. The following eloquent and appropriate prayer of consecration was offered by the Reverend William T. Manning, D.D., then bishop-elect of New York:

"O God, our Heavenly Father, Who hast given us Thy Holy Scriptures to be 'a lamp' unto our feet and a 'light' unto our 'path', grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life which Thou hast given us in our Saviour, Jesus Christ.

"We dedicate this building to Thee, as a center for the distribution of Thy Word. Accept this Bible House as an instrument in Thy service, and bless it to its high and sacred use.

"We remember before Thee, here tonight, the giver of this building, let light perpetual shine upon her,* and grant her Thine eternal peace. And to all who labor here, we pray Thee, give Thy blessing; fill them with Thy Spirit and with desire to be of service in Thy name.

"Grant that from this place the Word of Life may be carried to men and women of every race in this great city and beyond. Through the work done here may Thy Truth be made known, and the Light of Thy Gospel be made to shine in many souls.

"In Thine own time, and speedily if it may be, draw us all near to each other in the outward and visible as well as inward and spiritual unity, so that in the sight of all men there may be one fold as well as one Shepherd. And grant that all of us, being guided by Thy blessed Word, may so faithfully serve Thee here on earth that in the world to come we may have life everlasting through Thy Son, Jesus Christ, our Lord. Amen."

Now after more than twenty-five years it can be demonstrated that the selection of the site for the Talcott Building was eminently wise. Near it the massive structures of Radio City have been erected, beginning in the adjoining block, while some of the largest department stores and other mercantile establishments, as well as many such notable hotels as the Waldorf Astoria, have moved into this area. Fifth Avenue and Park Avenue continue as heavily traveled arteries of traffic being lined on both sides with material evidences of the city's wealth. And now at our doorstep, on First Avenue at Forty-eighth Street, the foundations for the buildings of the United Nations are being laid.

In the basement of our building is stored the major portion of the active stock of Scriptures in the more than sixty languages required for distribution in New York. On the ground floor is our sales room, where is offered the greatest variety of Bibles of all publishers to be found in the city. On the second floor is a beautifully designed assembly room, where the meetings of the Board of Man-

* A reference to Mrs. James Talcott.

agers are held, and on the third floor is a large conference room for committee use. The remainder of the building is devoted to the offices of the General Secretary, the Treasurer, and the headquarters' staff.

Because of its central location, many organizations of allied interests utilize the assembly room or other conference rooms upon occasion. At the present time the Bible Society is regularly host to such organizations as the Bible and Fruit Mission, Natural History Club, Prothumian Society, Poetry Group, National Life Conservation Society, Young Women's Bible Movement of Albany, New York, Patriotic Women of America, Inc., New York Women's Bible Society, New York McAll Association, Jennie Clarkson Home, Women's Sabbath Alliance, and the Committee for Immigrant Aid on Ellis Island.

Friends of the Society are always welcome to visit the Bible House and become acquainted with its work and workers. Bible purchases are solicited, as the proceeds from such sales assist in providing free grants to those unable to pay. Today, even as at the time of dedication, this beautiful building continues to stand as a fine tribute to the authority of the Bible, and to the memory of a fine Christian man. At the same time it is also a superb testimony to faith and righteousness in the very heart of this great metropolis, and it will continue to stand for many years, if the Lord wills, as a witness to the fundamental truths of the Scriptures. Certainly in a most practical way it is a great aid in their publication and circulation.

IV. A MISSIONARY MOVEMENT

“To every nation, and kindred, and tongue, and people.”

Revelation 14:6

The birth of the Christian church was witnessed by a Pentecostal baptism of the Holy Spirit, the material evidence of which were cloven tongues of fire settling upon the little group of the faithful assembled at Jerusalem. Prior to that time the channel of truth had flowed mainly through the boundaries of Israel; thenceforth it was to spread until it watered the whole earth.

That such an epoch-making transformation should begin to unfold right before their vision caused the devout Jews of Jerusalem, assembled for the observance of the holy feast from the many nations where they had now taken up their residence, to lift many a dubious eyebrow. In the melodic Elizabethan language of the King James version we read: “And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes. Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.” (Acts 2:7-11.)

Thus was the atmosphere cleared for one of the greatest sermons of all times, wherein Peter explained from the Scriptures the meaning of what had taken place. Henceforth the Jews were not to have a corner on truth; the Jesus who had been crucified had been raised from the dead, and was both Lord and Christ: and the ancient “promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” (Acts 2:39.)

Little could they realize that the day was to come when not only would the Gospel of Christ be preached in all the languages of the earth, but published in all languages as well. To be sure the develop-

ment has been slow—first copies in Hebrew, Greek and Latin made laboriously by hand, followed by the vulgates in the languages of the peoples touched by the early Christians such as Syrians, Babylonians, Copts, and the rest. But when in God's time the printing press was invented, the Bible began to be translated into the European and Asiatic languages, and eventually was printed in most of the lesser languages of earth. Today the complete Bible is available in 185 languages: the New Testament in 238; and portions of the Bible in 657 more, a total of 1080 language editions. Thus in our day the original Pentecostal vision is well on its way toward fulfillment, when to the spoken word there shall be added the Word of God printed in the language of every nation and tribe of earth.

The present policy of the New York Bible Society, except in unusual circumstances, is to limit its distribution of the Scriptures to the five boroughs of New York City. For this purpose it was raised up and to this task it devotes its energies. In the early days, however, its field was not so clearly defined nor nearly so circumscribed.

In accounting for its distribution "In the Country," on paper now faded with age and in the quaint language of that day, the following report is made:

"A Standing Committee has also been appointed to ascertain what Bibles may be wanted throughout the country, and authorized to supply these wants. The Committee have opened a correspondence with several persons in different places, who take an interest in promoting the object of this institution, have accordingly distributed 1,009 Bibles, in manner following:

To Rev. Mr. Osgood, Missionary at Buffalo	250
Rev. Mr. Chapman	100
Rev. Messrs. Forrest and M'Aulay, Delaware	50
Mr. John Caldwell, to be sent W. Newburgh	25
Mr. Prine, Plattsburgh	24
Mr. Thurston, W. Catskill	25
Col. Tuttle, Montgomery County	20
Elder, Lahatt, Rensselaer and Montgomery County	37
Sent to a settlement on Columbia River	25
Ship America	6
Mr. Cumberland, 60 miles W. Catskill	6
Rev. Mr. Hunting, Long Island	24
Rev. Mr. Green, Long Island	24
Mr. Caldwell, to be sent beyond Utica	30
Mr. Donaldson, West of Neversink	20

Rev. Mr. Proudfit, Salem	150
Deacon Hill, Onondago	25
Mr. Van Tassel, Delaware County	12
Rev. Mr. Mairs, 12 for the Oneida Indians	20
Rev. Mr. Channing, Canandagua	36
Miscellaneous	100

Since the rise of the Sunday-school movement in America almost paralleled that of the New York Bible Society it was inevitable that in the early days these two should join hands in the effort to give the Word of God to the young. In 1785, the first Sunday school on this side of the Atlantic was started. Since that time the Sunday-school movement has become an integral part of the life of this great nation, moving forward as the frontiers have advanced. Beginning in the heavily populated cities of the East, it spread to the South, then along the Mississippi Valley, and eventually westward until it arrived at the Golden Gate.

In 1824 The American Sunday-School Union was founded in Philadelphia to foster the establishment of Sunday schools throughout the nation. One of its earliest and greatest ventures of faith along this line was known as the Mississippi Valley Enterprise. At the anniversary meeting of that Society on May 25, 1830, it was resolved "that the American Sunday-School Union, in reliance upon divine aid, will, within two years, establish a Sunday school in every destitute place where it is practicable throughout the valley of the Mississippi." This effort was rightly called "a stupendous missionary enterprise", and in it the New York Bible Society had a share.

At an anniversary meeting of our own Society held at the City Hotel on November 22, 1830, the following report was made: "We have all marked with equal delight and astonishment, how strongly the tide of Christian sympathy has set toward the great valley of the West, and how unprecedented the volume of charity which has poured into its bosom. The Board could not see the mighty flood, so like in character to our own little stream, sweep by, without being partially drawn into its current. We have sent 2,000 Testaments for Sabbath schools, to be formed in the Western States."

At the first meeting of the Board in 1831, 3,000 additional Testaments were ordered to be sent to St. Louis at once, and more vigorous plans were laid for the promotion of the western operations.

By 1837 the supply of Scriptures to Sunday schools through the American Sunday-School Union had extended to the states of Illinois, Missouri, Indiana, Michigan, and the Wisconsin Territory to the extent of 14,000 Testaments. However, as the American Bible Society developed, it was in a position as a national organization to assume the supply of these extra-territorial needs, so that in 1839 the New York Bible Society withdrew from this field.

Today New York City is a world mission field in miniature, for to it come people from all the nations of the earth, either as visitors or settlers. In order to meet the needs of the foreigners within our gates Scriptures are required in over sixty different languages, the principal ones being: Chinese, Czech, Dutch, French, German, Greek, Hungarian, Italian, Lithuanian, Norwegian, Polish, Portuguese, Russian, Spanish, Swedish, and Yiddish.

Sculptured in great letters across the façade of the General Post Office Building in New York City, far above its supporting columns, are these words: "Neither snow, nor rain, nor heat, nor gloom of night, stays these couriers from the swift completion of their appointed rounds." This vivid description of the constant faithfulness of the letter carriers of our city could be appropriately applied to the agents of the New York Bible Society—these missionaries who are our right arm in reaching the masses of this great city. Alike in heat of summer and blizzards of winter, in sunshine and shower, these ambassadors of Christ pursue their labors—on the waterfront, in the slums, in the Jewish ghetto, among the incarcerated and the afflicted, in homes and houses of business, and to the foreigner of strange mien and manner.

The Reverend Timothy Peshkoff, one of the Society's agents who works among this foreign population, comes in touch each week with as many as 4,000 people, including Russians, Chinese, Germans, Italians, Polish, Spanish, Lithuanians and Ukrainians. Among the Russians he finds the headquarters of communists, atheists, and other anti-religious organizations, but also finds that "the gospel is the power of God unto salvation." A number of communists have been won to Christ, and many who knew nothing previously about the Bible are now reading it.

The Reverend Joseph S. DeRogatis in Staten Island, the Rever-

end Rosario Valenti in mid-Manhattan, and the Reverend Nunzio Testa in the Bronx report increasing opportunities for Bible distribution among Italians. Other Bible Society agents distribute to French-speaking families in the city, and to Armenians. It is estimated that there are about 300,000 Armenians in the metropolitan area who use the Greek, Syrian, Turkish and Armenian languages. The Reverend Nicholas Papaz works from house to house, and many times reads the Scriptures to the people. On one occasion a young Armenian bought a Bible from him out of curiosity, and in order to discover grounds for argument. However, as he began to read he became restless in spirit, and now he is truly converted and has requested scripture portions to place on the table of his tailor shop where they may be available to his customers.

Taxicab drivers have been an objective both of our Jewish and foreign workers; as they wait at the curb they have time to read. One of these from the West Indies received a copy of the Scriptures in Spanish. Our agent had the opportunity of witnessing to him on a number of occasions, and then for a period of three years he completely disappeared. When he was again discovered he gave this testimony: "When you met me three years ago I was drifting along in sin and indifference. Now everything is changed. I have faith in the Lord Jesus Christ, and I want you to know what a help you have been to me both with the Scriptures and your advice." The same day he bought for himself a more expensive edition of the Bible.

Mr. John Adamczyk served the Society as an agent among the Polish people for many years, especially on the East Side. Now that he has passed on his wife, who is conversant in a number of Slavic languages, continues his work. It is a wearying task, calling from house to house and door to door, but it is a very important one as well, for many of these people remain in the city for only a short time and then move on to distant states, carrying with them the Word of God which they have received from us. From one of these, now a resident of Reading, Pennsylvania, came the following note: "On account of the economic condition in New York City I was compelled to leave, but I am very glad to tell you that after thirty-

five years of seeking the truth, at last I have found it." This man had been given a Bible in the Polish language.

The Italian population is particularly open to the Word of God. Deeply religious by nature, the Italian people have nevertheless in large measure been deprived of access to the Scriptures. Our agents report that distribution of the Scriptures to them is particularly necessary at this time because of the subtle propaganda to which they are subjected. Materialistic ideas are being broadcast, accompanied by an attempt to destroy whatever is left in men of spiritual value. With Bibles in hands, our missionaries find access into the homes of the immigrants. At times they are first mistaken for city investigators, but when their identity has been established, and they are found able to speak their native tongue, the people open their hearts and make way for an explanation of the Scriptures and a reminder of the importance of a daily practice of religion. At times they are won to Christ, and at the same time made better citizens of our country.

But contact with our foreign population is not maintained by our agents alone; such would prove a herculean if not an impossible task. Fortunately the various denominations have extended their work into the home mission field, and most of them have a work of some character, large or small, in each language area. Through these churches with their missionaries, the New York Bible Society extends its influence by providing the Scriptures freely in the required languages.

In addition to ministering to a single language group, there are a number of churches in the City which have a staff of pastors, each of different nationality, who at non-conflicting times either on Sunday or during the week conduct services in various languages. Two of these, the Church of All Nations and Olivet Memorial (Methodist), are located on the Lower East Side of Manhattan. Our own Reverend Peshkoff at one time served as pastor of the former. These two churches, illustrative of many others, reach a wide circle of different nationalities. Their ministers and missionaries are confronted with the problems of communistic tendencies, drunkenness, race prejudice, ignorance, and general irreligiousness. They constantly meet men and women who have tried almost everything

in the world to find happiness, but have failed, and still follow the paths of misery, poverty and disgrace. It is the effort of these Christian workers to get them to try God and the Bible as the only way out.

In a field so expansive as the foreign-language areas of New York, the fruit of faithful seed-sowing throughout the years is naturally quite abundant. Space will permit relatively few illustrations, but these afford ample evidence of the effectiveness of the work.

Mr. Nicholas E. Papaz reports: "Mine is a tedious task. I go from house to house and most of my people—Armenians, Greeks, Syrians, and Turks—seem to live on top floors. I climb six or seven sets of stairs, for these folks have never heard of elevator apartments. Most of the tenement door bells do not work, but sometimes the people hear and answer. Occasionally I find men and women who are really hungry for the Word of God. Most of these are either aged or shut-ins who never go to any church. By me they have the Scriptures brought to their homes. I conduct Bible studies in their homes, as this is a method whereby many can be constrained to hear the truth. Constantly I am invited to come to other homes. A Sunday school which I have established is in a flourishing condition; a large portion of the pupils bring their Bibles or Testaments with them every Sunday. Many who have never been previously interested in religion are now anxious to receive a copy of the Bible. Most of them are very poor and without jobs. An Armenian doctor of medicine confesses that when he was in college he read the Bible and was very happy but that for fifteen years now he has neglected it. He asked for a copy which he promised to read daily, and requested another to be placed on the table of his office for his patients. Now he is attending church regularly with his family. One Moslem boy, a Turk, came to our Sunday school just through reading the English New Testament given him. Now he is attending regularly, and is trying to get his family to accompany him."

On the Lower East Side of Manhattan, Reverend Nicholas E. Motin served for a number of years as pastor of the Russian Evangelical Church, ministering principally to Russians, Ukrainians, Poles, and Hebrews. Like many other pastors he considered the distribution of the Scriptures an important part of his work. Said he: "I distribute Gospel portions in two different ways, through our

church activities and personally in my house-to-house visitation. Many people receive the Gospels gladly and I am able to distribute about 200 copies a month. One day a Russian lady asked if she might buy a large Bible. Said she, 'I cannot read it myself, but my husband is much interested in reading the Bible and through him I will have a chance to hear the Holy Word.' Three weeks ago I visited this family, and the man welcomed me saying that he needed an explanation of certain Scriptures. I gladly explained to him the way of salvation. This is the story he told me. Three years previously he had given up all faith in religion as he had accepted communistic ideas. But he came to one of our services and listened to a sermon which opened his mind to the Gospel. He thanked me for the time given him, saying that he had never previously understood God's revealed plan of salvation. Now his whole family attends our church, and we have two boys in our Sunday school. It is our aim and duty to bring people back to good Christian living, to bring salvation to their souls, and peace and happiness to their broken hearts. The New York Bible Society does a great work in supplying Scriptures to those thus in need."

The Reverend Joseph S. DeRogatis is the agent of our Society on Staten Island, where he ministers particularly to the Italian population. He keeps in contact with the various pastors on the Island, supplies them with Scriptures in the required languages and keeps them informed of the aim and scope of our work. A number of volunteers cooperate in specialized work among children and young people, as well as adults, and classes for Bible study are formed.

Recently a judge, before whom two delinquent boys had been brought, exhorted them in sternest tones: "The court has decided to let you reap what you have sowed. I can only add that I am ashamed that this country of ours has given birth to both of you. . . . However, Mr. Testa (the Bible Society agent) has asked us to place both of you under probation and give him a chance to make something worthwhile out of you. You will do whatever he says and report to him once or twice a week. Now get out." What has become of these youngsters? They have been given a Bible to read, and are required to make a report on specific passages. They have been attached to a church and to a Christian organization, and are doing very well.

Another Agent, the Reverend Miguel Bonilla, who works among Spanish-speaking people, visits from house to house, witnessing to believers and unbelievers. To many he has the opportunity to indicate the way of salvation in Jesus Christ. In a single year he has known fifteen persons to confess Christ as a result of his witnessing. Among these was a Cuban lady and her son, the latter being twenty-five years of age, both of whom were converted by reading the Gospel of John. They have now openly avowed their faith and have joined a Protestant church.

A Catholic woman whom one of our Agents discovered in a time of trouble was given a copy of the Psalms with instructions to read the ninety-first. So much helped was she from the reading that she herself turned missionary and began to give copies of the Psalms to any friends she found in trouble, saying, "It cured me; it will do the same for you. Here, read it."

And a Hungarian-Jewish woman, to whom a Bible was recently given, as a result of her conversion and new life in Christ Jesus, had her two children publicly baptized.

Such testimonials to the effectiveness of distributing the Scriptures bring a sense of devout thankfulness and appreciation to all who have any share in this enterprise. We realize that it is our privilege to take the unchanging Word of comfort, hope, and salvation to a multitude of people of various racial and language groups who otherwise would continue drifting like a ship without a rudder.

The New York Bible Society has as its objective the providing of Scriptures in his own language for every person in Greater New York, at a moderate price if he can afford to pay; entirely free if he cannot. This includes not only the various foreign groups within our gates, but the blind, inmates of jails, hospitals and other institutions, and the thousands of aliens and seamen who touch our shores. It is a challenging responsibility and at the same time a God-given opportunity.

For we must realize that in New York City are more Jews than in Palestine, more Italians than in Rome, more Negroes than within any other equal area on the face of the earth, and large numbers of Russians, Syrians, Turks, Armenians, Greeks, Spaniards—in fact every race and almost every dialect calls a portion of New York City

their home. Unlike a foreign missionary who must provide outfit and transportation, learn a new language and customs, become adapted to different food and climate, and travel great distances, our mission field is it at our doors. Instead of going to the foreigner, the foreigner has come to us. But ours is a missionary obligation none the less. New York City is one of the greatest of all the mission fields of the world.

V. THE SOCIETY AT WORK

“Men of honest report, full of the Holy Ghost and wisdom,
whom we may appoint over this business.” Acts 6:3

How is the work of the New York Bible Society conducted?

Many of our friends get the answer to this question personally when they visit the Bible House, sit down and talk with the General Secretary and some of the Officers, meet members of the staff, and take a sight-seeing tour of the building. Almost invariably they have a pleasant reaction as they witness how we go about publishing and distributing the Scriptures.

Not all our friends, however, are thus favored, and for their benefit we shall describe briefly how our Society operates.

It should be borne in mind that when the New York Bible Society was founded, the population of the city had not yet reached the 100,000 mark, and all activities were located in lower Manhattan. As late as 1800, when the authorities let the contracts for a new City Hall, which was completed in 1815, it was made to face to the south, because both architect and city fathers agreed that the city would never extend much further north, but that its life would be centered between the City Hall located on the Old Common and the Battery. For this reason, and to reduce the cost, the rear of the building was faced with brownstone and not marble.

Nevertheless, the city was destined to grow rapidly in the next fifty years. The opening of the Erie Canal in 1825 and the expansion of the West began the process which was soon to make New York the market place and banker of half a continent, and the primary gateway to Europe. By 1830 the population was 202,589 and by 1860, just before the Civil War, the rising tide of immigration which was to continue for half a century had raised the total to 813,669.

In those early years distributing the Scriptures was a simple matter. There were no paid agents, but the Managers themselves approved all grants and engaged in personal visitation. Committees were organized to cover the various wards, with a chairman assigned

to each ward. Others interested themselves in meeting the immigrants, contacting the sailors, and visiting the hospitals and jails. Evenings, Sundays, holidays, and other free periods were devoted to this work. Naturally only a few thousand copies of the Scriptures could be distributed in this way, but the work was carefully and prayerfully done, and was distinctly apostolic and missionary in method.

As the city grew, and the demands upon the time of the Managers increased, gradually agents were employed who could devote either full time or part time to this work. Still the original committee organization was retained, the agents operating under the supervision of the proper committee. Under the original plan of distribution there were only three Standing Committees required as late as 1830—a Finance Committee, to raise the required funds; an Auxiliary Committee, to establish branches of the Bible Society to assist in its work; and a Purchasing Committee, to handle the details of publishing or securing. By 1833, however, the work had been reorganized by adding to these three original Committees the following: Committee on Applications; Printing and Publishing Committee; Committee on Military Posts; Committee on Naval Stations; Committee on Humane and Criminal Institutions; Committee on Arrangements; Committee on Vacancies; and fifteen Ward Committees with a chairman resident in each ward. This form of organization, with such changes as the passage of time have made necessary, is retained to this day.

On November 30, 1846, the first paid agent of the Society, referred to as Reverend Mr. Wolcott, was employed. Others were soon added in order thoroughly to canvass the city, and in June of 1850 Mr. Horace Hunt was appointed General Agent, "with charge of the depository." Evidently this or some similar office was continued until 1906, for a minute of the Ways and Means Committee of December 11 of that year informs us that a Committee to secure a successor to Mr. J. W. Doughty, the "office agent" who had resigned, reported that they had engaged the Reverend Claude M. Severance to perform the duties of the position from December 1, 1906 under the title of General Secretary.

Thus was the office of General Secretary created, with constitu-

tional provision including a definition of the duties involved to come later. Mr. Severance only continued in office until April 1, 1907, at which date Dr. George William Carter was appointed to succeed him.

At that time Mr. John C. West had just begun his long tenure of office as President (1905-1941), and he and Dr. Carter proved to be a happy combination. Certainly no history of the New York Bible Society worthy of the name could be written that did not include some account of the invaluable service rendered by these two men.

Mr. West was a successful attorney in New York City, a graduate of the Columbia University Law School of the class of 1883. Early in life he acquired the habit of systematic daily reading of the Scriptures, a practice which he never abandoned. As a young man he became a member of the West Presbyterian Church on Forty-second Street, but when this church merged with the Park Presbyterian Church he joined the Brick Presbyterian Church which had been so closely associated with the early days of the New York Bible Society.

Mr. West was a man of one philanthropy—the New York Bible Society. Rarely did he take a vacation; every day in the week he could be found at his desk. For almost fifty years he served as a member of the Board of Managers; thirty-six of these were spent as President of the Society and the last five as Treasurer. This period witnessed the growth of the Society from the dimensions of a small unit occupying a single rented office to the strong organization of the present day with its own headquarters building. The work of the Society during that period increased tenfold, the annual distribution of Scriptures rising from about 70,000 to more than 700,000 copies.

It was Mr. West who was responsible for the selection of Dr. Carter to be General Secretary. The first thirteen years of their association were marked by all the evidences of growth that were possible to the Society with humble quarters and limited resources. During this time it was housed in small offices of the American Bible Society building on Astor Place.

An interesting minute which throws some light on the situation forty years ago is from the Ways and Means Committee records of May 21, 1907: "Dr. Carter stated that it would be an advantage to

the Society if a telephone were installed in its office. Action was taken that a telephone be installed in the office of the Society by the New York Telephone Company at an expense of \$2.00 per month for local service."

Mountainous difficulties in the way of larger development were overcome by Mr. West and his associates of those years as they persisted in getting free from their limitations. The constituency was enlarged; endowment funds were solicited; a permanent home was secured; an independent status was established; and the work assumed the place of prominence in the church life of the city that its long history of sacrifice and service so richly deserved.

Dr. Carter was born in 1867 while his parents were serving as missionaries in Argentina, South America. A graduate of Wesleyan University, Dr. Carter had taken special studies at Drew Theological Seminary, Oxford University, Yale University, and finally New York University where he received the degree of Doctor of Philosophy. He had served as assistant pastor of the Trinity Methodist Church in New York City; as pastor of Saint Paul's Methodist Episcopal Church at Hartford, Connecticut; pastor of the First Methodist Church of West Haven, Connecticut; and of the First Methodist Church of Sea Cliff, Long Island. His last pastorate was with the Grace Reformed Church of Brooklyn, 1910-1922, which he continued to serve for a number of years after beginning his work with the New York Bible Society. Of a genial disposition, Dr. Carter attracted many friends to the Society and its cause; he increased its material resources; and he had a wide preaching ministry in the churches of the city.

Upon the death of Dr. Carter in 1930, the Reverend Millard L. Robinson, Ph.D., was elected General Secretary. Dr. Robinson came to his office from the position of Executive Secretary of the New York City Society of the Methodist Episcopal Church. In this work during the preceding sixteen years he had led an organization whose business it was to manage church properties and promote church work in needy sections of the city where population changes brought about conditions requiring outside aid. Preceding that work he had held pastorates in the Methodist Church at Manchester, New Hampshire, and the East Seventeenth Street Church in New York City.

During his tenure of office the work of the New York Bible Society continued to expand, his geniality and wide acquaintanceship with the various churches and religious organizations of the city proving a decided asset. He became much interested in providing Talking Books for the blind, and himself with clear resonant voice, made records of the Gospels and the Book of Psalms. Many have commented on the beauty of his style of writing, permanent evidence of which has been left as a legacy in his reports to the Board of Managers and in *The Bible in New York*. He served from 1930 until ill health forced his retirement at the end of 1946, at which time the writer was elected to succeed him.

The original character of the New York Bible Society as a layman's organization, and the right hand of the churches for the supplying of Scriptures to the city, has been retained throughout its history, the General Secretary being its only ordained official. The present Board of Managers is constituted of sixty members selected from the various churches of the city. They represent a cross-section of our church life and definitely tie the Society into the work of the churches. Instead of representing the church in the Society, their function is rather to represent the Society in the church.

Quarterly meetings of the Managers are held at the Bible House, to which reports are regularly made by the various committee chairmen, the General Secretary, Treasurer, Secretary, and Agents of the Society. At its annual meeting in January the Board receives the auditors' report for the preceding year, the report of the General Secretary and of the other officers, and elects the Board for the ensuing year. At this meeting also the President appoints the members of the various standing committees, except those of the Committee on Ways and Means which are covered by constitutional provision.

The Committee on Ways and Means is the executive body. It superintends the raising of funds by means of church collections and other methods for carrying on the business of the Society, audits the bills and accounts, employs and fixes the compensation of all employees of the Society, prepares the Society's annual report, makes such investments of the Society's funds as are required, and in general gives direction in respect to all matters affecting the financial condition of the Society. It meets once a month, and makes a report

of its proceedings to each meeting of the Board of Managers for approval.

There is naturally a close relationship between the growth of the city, the increase of funds placed at the Society's disposal, and the number of copies of the Scriptures that can be distributed in a given year. At the close of its first year of operation, Treasurer David L. Dodge's report showed that \$4,844.25 had been received, and 1,941 copies of the Scriptures distributed. As the city and Society grew, the figures grew also. At the close of the Civil War in 1865, the total receipts were \$26,544.08 and the total distribution, 106,765 copies. At the end of the first hundred years (1910), the total receipts were \$140,006.10 and the total distribution, 162,193 copies in thirty-eight languages. In our last year of operations (1946), the total receipts were \$232,948.30, and the total distribution 673,960 copies in over sixty different languages. During the first decade of the Society's history (1809-1819) there were distributed a total of 27,695 Scriptures; during the last decade for which we have a full accounting (1930-1939) there were 8,511,891 copies distributed.

When Mr. West and Dr. Carter first joined hands they found the finances of the Society entirely inadequate for the heavy responsibilities it had assumed. As it had always been the policy of the Society not to go into debt, the number of Scriptures provided were insufficient for the city's needs. They decided to proceed at once with setting their financial house in order, and the centenary celebration of 1909 was used as a springboard for that purpose. In his report to the Managers for 1907, Dr. Carter appealed "that the Society should be properly endowed," saying, "The appeal is to all who desire the spread of God's Word, to make donations or to provide by their wills for the Endowment Fund of the New York Bible Society. The interest (derived) from this fund will *forever* aid in the circulation of the Scriptures." Prior to launching this drive for funds, the Treasurer's report for the fiscal year ending October 1, 1908 showed receipts of only \$17,729.26.

One of those who responded to the Society's appeal was the Honorable Smith Ely, formerly state senator, member of Congress, and mayor of the city of New York. On October 12, 1909, in connection with the centennial plans, Mr. Ely offered to match dollar for dollar

all that should be raised before May 1st, 1910, up to a maximum personal gift of \$100,000. He specified that this should be a permanent fund and the interest only used for current operations. By the time the terminal date arrived, the friends of the Society had contributed \$56,000 to which Mr. Ely added an equal amount. Since the announced goal had been set at \$200,000 the effort was continued until the full amount had been realized, but Mr. Ely did not live to see that accomplished.

Financial support of the Society comes mainly through the personal contributions of living donors, churches which carry the work of the Society as a part of their budget for benevolence, gifts to its endowment fund (the income from which only is expended each year), and from bequests and the residuum of annuities.

In the early years, such support was a primary claim on the treasury of New York churches, many of which have been annual contributors almost from the beginning. On the front page of the *New York Herald* of November 22, 1853, to which reference has been made in another connection, this participation by the churches is clearly revealed:

Receipts from Presbyterian Churches:—

Mercer Street	\$1,215.14	
University Place	812.00	
Fourteenth Street	214.40	
Madison Square	495.85	
Seventh	175.00	
Fourth Street	16.00	
Twenty-eighth Street Associate Reformed	30.00	
Scotch Presbyterian, Fourteenth Street	503.00	
Spring Street	77.31	
Fifth Avenue	3,054.75	
Rutgers Street	177.00	
Brick Church	731.00	
Central (private subscription)	68.00	
Bible Society, in church cor. Grand and Mercer Streets	150.00	
Chelsea	83.37	
		\$ 7,802.82

From Episcopal Churches:—

St. George's	\$ 550.00	
Calvary	100.00	
Ascension	337.40	
		987.40

From Congregational Churches:—

Church of the Puritans	\$1,385.67	
Third Associate	70.25	
		1,455.92

From Methodist Episcopal Churches:—

Jane Street	\$ 261.68	
Allen Street	264.13	
Eighteenth Street	127.00	
Vestry Street	55.91	
Mulberry Street	145.33	
Fiftieth Street	25.00	
Willett Street	52.49	
Thirtieth Street	248.63	
Twenty-seventh Street	84.00	
John Street	63.00	
		1,327.17

From Dutch Reformed Churches:—

Washington Square	\$ 316.30	
Market Street	39.25	
Lafayette Place	395.50	
Fifth Avenue	287.28	
Ninth Street	350.00	
North Dutch	148.00	
Fiftieth Street	20.00	
		1,556.33
Total		\$13,129.64

Many out-of-town churches also make annual contributions to the Society's work, realizing that in New York City there is presented an unusual opportunity for diversified missionary work. Numbered among these are such denominational churches as Baptist, Congregational, Episcopal, Lutheran, Methodist, Pentecostal, Presbyterian, and Reformed, besides various women's missionary groups, missions, assemblies, and independent bodies.

The constitution of the Society provides that upon payment of \$25.00 or more at one time a donor may become eligible for election as an Honorary Member for Life. To such subscribers an engraved certificate of membership is given.

In order to promote the work and diffuse information concerning it, the General Secretary, Officers, and Agents solicit opportunities to appear before the congregations of the city. Descriptive material is prepared and friends of the work are circularized at regular intervals. Exhibits of Bible work are shown at mass meetings, missionary rallies, conventions, fairs, and such places in order to incite the interest of an untouched clientele.

The anniversary of the Society is used each year for a similar purpose. A special service is conducted in one of the larger, centrally located churches on Manhattan, with an outstanding guest speaker.

Since the work was organized on December 4, 1809, the second Sunday in Advent which always approximates that date, is used. Many years ago the New York Bible Society inaugurated the practice of observing that Sunday each year as Bible Sunday, in order to emphasize the place and importance of the Bible and Bible reading. This idea has now been adopted quite largely throughout the entire Christian church, and is sponsored on a national scale by the American Bible Society.

Soon after assuming his duties, Dr. Carter saw the necessity of keeping his constituency informed of the operations of the Society. He launched a quarterly which he named *The Bible in New York*, which has continued as the principal medium of publicity ever since. In sending forth the first issue in November of 1908, Dr. Carter said: "The aim of this little paper is twofold—to keep our city churches in touch with some facts they ought to know, and to interest an army of individuals who are wishing the best things for our city and nation. The most careful pains will be taken to tell in condensed form in each issue some spiritual and wonderful things concerning the Bible that will be helpful to Bible students. Each issue will also contain some interesting facts of the value and importance of Bible distribution in the city and harbor of New York as furnished by our workers." Then he announced that the quarterly would be sent free to all pastors in Manhattan and the Bronx; to all church officials in these boroughs; and to individuals anywhere who desired it. This policy is still in force.

At first the little paper was only four pages in size; afterwards it was increased to eight pages; but always it has been well edited, fully illustrated, and filled with interesting material. A file of *The Bible in New York* furnishes a vivid description of the work of the Society that is both informative and extremely valuable.

Much of the credit for this is due to Miss Helen Whitmore Hayes, who for the fifteen years prior to her death in 1945 assumed the chief responsibility under the General Secretary for its preparation. Hers was the design of the pages, the selection of the pictures, and much of the subject matter. She took particular pride in sending forth each issue centered around a single subject, always having uppermost in her mind the preparation of the mind and heart of

the reader to become an eager contributor to the work of spreading the Scriptures to the farthest bounds.

On notable occasions the New York Bible Society makes a presentation of a special edition of the Bible, properly embossed, to some celebrated individual or organization. At such times either the General Secretary, or some other Officer, or perhaps both together make a public presentation. Such a presentation was made when the Dirigible R-34 arrived in America in 1919; to the Army Fleet Fliers of the Armada in 1931; to Lindbergh when he flew the Atlantic in 1927; to the Byrd Antarctic Expedition in 1930; to commemorate the flight of the zeppelin *Hindenburg* in May of 1936; and to the Association of the Bar of the City of New York in 1946. The Bible placed by the Society in the Dirigible R-34 is thought to have been the first to cross the Atlantic by air, and it is a matter of considerable interest that when the *Hindenburg* completed its first voyage, it was predicted that passengers would soon be crossing the Atlantic regularly in approximately two and a half days, and at a cost of \$400.

The objects for which the New York Bible Society was formed are the "publishing, purchase, sale, circulation, gift, and distribution of the sacred Scriptures or their several parts, in any and all languages, including Scriptures for the blind, in and about the City and Harbor of New York, or elsewhere, and among immigrants and sailors, and the raising, collection, use and expenditure of money and other property for the promotion of these objects."

In order to attain these objects, the cooperation of the individual Christians and churches of New York City particularly is required. The Board of Managers of the New York Bible Society is merely the channel through which the donor performs what he has in his heart to do.

As a result of the wise provision of endowment funds, the overhead for the operation of the Society is entirely provided for, so that every dollar given by donors for the dissemination of the Scriptures is used for that purpose. Such will be true this year and every year. But advance in distribution can be made only as rapidly as the number of contributors, and the amounts of the contributions, increase.

VI. IN TIME OF WAR

“Ye shall hear of wars and rumours of wars: see that ye be not troubled.” Matthew 24:6

Warfare seems to have been the normal experience of nations from the dawn of history, with such peace as the world has enjoyed merely an armistice. This has been true despite the fact that our Leader is the Prince of Peace, His messengers have been commissioned to proclaim the Gospel of peace, and the Bible plainly prophesies the triumph of Messiah's reign in a millennium of peace.

The history of the New York Bible Society, being so closely interwoven with that of New York City, naturally reflects the various war periods through which the nation has passed since the Revolution. Of these there are five major conflicts—the War of 1812, the Civil War, the Spanish War, World War I and World War II, in each of which the Society has played an increasingly prominent part.

Leaders of the Christian nations involved in wars, realizing that the Bible is the supreme morale and character builder, have invariably encouraged the distribution of Scriptures to the men in all branches of the service. Presidents, generals, admirals—all have addressed letters to the troops urging them to read the Bible and seek from its pages strength for every demand made upon them, and assurance of life beyond the grave. Face to face with battle, men have serious thoughts, and are anxious to know, as Rufus Choate once said, “about God and duty.”

Illustrative of this thought is the following letter which was addressed by the Chief of Chaplains of the Army, William R. Arnold, to all chaplains in the United States service at the beginning of the last war:

“As Easter, or the Feast of the Resurrection, approaches, I am sure that you are again reading the twenty-fourth chapter of St. Luke's Gospel and similar chapters of the other Evangelists. The events therein related have been debated, denied, or ignored—but

no man has ever succeeded in obliterating them from the world of historical facts.

"Christ, Son of God and Son of Man, had been tortured, crucified, and buried in a sealed and guarded tomb. For the space of three days evil seemed triumphant. Then He came forth alive, appeared to His disciples, ate with them, commanded them to touch Him, and taught them.

"The world has never been the same since. Men and nations and governments have been made aware of a force that cannot be conquered and will not be denied its purpose. Acquiescence or resistance alike prove the declaration, 'All power is given to me in heaven and in earth.'

"Not only at Easter time, but daily, it is your responsibility and task to open the Scriptures to the minds of men for their understanding until their hearts burn within them. These are dark and fearsome days, and men are yearning to hear the voice of God and to feel the strength and comfort of His power.

"You speak to soldiers under arms, facing the might of worldly power and evil. The way of the Cross and some form of Crucifixion are ahead for all of us. By word and example you must show forth the living Christ who says, 'I am the resurrection and the life; he that believeth in me, although he be dead, shall live; and everyone that liveth and believeth in me shall not die forever.'

"This faith makes men loyal, courageous, enduring and cheerful in spite of hardships, suffering and human failures. Worthy soldiers of Christ are valiant defenders of home and country."

The legislation on the part of Great Britain, France and America, such as the Embargo Act, the Non-Intercourse Act, and the Act of Blockade, which led up to the War of 1812, while in a measure affecting the country at large, injured most seriously the seaport towns and their merchants. New York particularly suffered, and her foreign trade—the very life of the city—fell away to almost nothing. War when it came made matters worse, as British cruisers blockaded the port and even at times sailed into the bay, though not far enough to bombard the city.

Nevertheless, the citizens were in a state of constant panic.

Fortifications were thrown up on the heights of Brooklyn and along the waterfront, and all the able-bodied men in the city, as well as many from New Jersey, Westchester, and Long Island, worked with pick and spade night and day. Each craft or trade organized its own special brigade and great rivalry developed in showing the greatest speed and proficiency in throwing up earthworks. When the immortal words of Lawrence, "Don't give up the ship," passed from lip to lip, the city's patriotism was stirred as never before, and New Yorkers determined that they would fight to the bitter end, whatever might be the suffering entailed. More privateers were equipped by the private citizens to prey on British commerce and these helped in no small measure to hasten peace. They were the submarines of 1812-1815.

The situation within the city was reflected in the annual report (1814) of the New York Bible Society covering the year 1813. "It is scarcely necessary to mention," it records, "that the distress in which the war has involved so many of their fellow-citizens, has materially affected the ordinary resources of the Society; and consequently, in a proportionate degree, limited the current operations of the Board during the past year."

Evidently, however, the war served some good purpose by directing the attention of the Managers to the many men enlisted in military service who were stationed in the environs of New York, for by 1820 a Military Committee had been formed. In fact, after summarizing the distribution for the year, the report states that "It will be perceived by the foregoing statement, that this distribution has been made, principally, through the medium of a Military Committee, a Sunday School Committee, a Committee for Charitable Institutions, and the Ward Associations." In October of 1831, there is a notation that a company of United States soldiers about to leave for Virginia and other parts of the United States were supplied with 125 New Testaments, in which case "The application came from the soldiers, who were anxious to obtain the Word of God to carry with them." In the Report of 1846 we read that "Volunteers for the army in California and Mexico also received supplies."

New York City was not directly involved in the Civil War. However, when the war clouds began to gather, the famous Seventh

Regiment held itself in readiness to support the government. And when news of the fall of Sumter and the President's call for volunteers to defend Washington reached the city, at once the officers met and notified the Major General that "this regiment responds to the call of country . . . and is ready to march forthwith." When orders were issued for the regiment to leave for Washington, work all over the city was suspended and the whole population gathered along Broadway to cheer goodbye to its first war offering. The street was gay with flags and all the city's notables were gathered with Major Anderson at Ball & Black's, corner of Prince Street, where he was to review the regiment. From early dawn the armory had been packed with relatives and friends bringing gifts of good wishes; but at four o'clock the regiment formed in Lafayette Square for its march to the ferry. The day was one of brilliant sunshine and along the whole route the buildings were gay with banners and crowded with women and children from basement to attic. Men packed the sidewalks, and at each corner a fire engine had been placed to ring its bell and sound its whistle as the soldiers passed. As the regiment swung down Broadway the scene surpassed description. The women laughed, sighed and sobbed; the men heaped imprecations on the enemy. All classes of citizens rushed into the ranks, thrusting gifts into the hands of the soldiers. With all its parades, probably the city has never witnessed one such as this. When the regiment reached Washington, old General Scott arose, saluted and said: "Thank God, the arrival of the Seventh has saved Washington!"

Naturally, the New York Bible Society played its part in the Civil War. Corresponding Secretary J. C. Havemeyer, in his report for the year 1864, said:

"We must not seem unmindful of the great events occurring around us, nor ignorant of the duties, burdens and sorrows which have resulted.

"There is a gigantic war; and in consequence expenses have increased, heavy taxes have been imposed, forebodings and apprehensions fill the mind. Our sympathies too are taxed by the physical sufferings of our fellow men, and the anguish or struggling poverty of those whose homes have been desolated by death. And many of

us are a prey to unutterable sorrow, because misfortune or death has overtaken some one we loved."

His report (1865) shows that during the year under review the largest distribution of Scriptures had been made by the Military Committee, as might be surmised. The United States Army recruiting stations in the city, and the forts in the harbor, were fully supplied. There was an unusual call for Bibles from soldiers who desired more than the Testaments ordinarily given them, and one grant of 200 Pocket Bibles was made through the chaplain on Bedloe's Island. A very large distribution was made in the military hospitals which at times during the year were crowded to their utmost capacity with the sick and wounded—hospitals at Willet's Point, Fort Schuyler, Blackwell's Island, and in the city proper. One of the Society's Agents, Mr. Smyth, gives a touching description of 500 sick and wounded men as they appeared when landing on Blackwell's Island during the summer, when the temperature stood at 90 degrees in the shade.

But the largest distribution was to recruits in camp, and soldiers on their way to the front. New York State responded to three calls for volunteers during the year by sending to the field over 161,000 men, making her total during the war, as stated by Governor Fenton, 437,701. Riker's Island, Hart's Island, Park Barracks, and Battery Barracks were regularly visited, and at the Jersey City Ferry, and Pier 1 North River, the Word of Life was freely dispensed. An Agent reported that at Hart's Island he had given out as many as 1,000 books in a single day, while 8,300 volumes were distributed at the Jersey City Ferry, and 14,000 at the Park and Battery Barracks.

Nor were the gifts limited to New York soldiers. The 14th New Hampshire Volunteers received 450 Testaments; the 25th Ohio, 324; the 55th Pennsylvania, 425. A battalion of colored troops, direct from Boston, were in part supplied, and it is a matter of interest to note that there was a grant of French Testaments to Canadian recruits.

By the following year, the Committee on Military Posts was able to report that its distribution, which during the preceding three years had been the largest of any committee, had since the dawn of peace been reduced to the normal amount. A large portion of the

year's distribution was to wounded soldiers, and another considerable portion to "rebel" prisoners on their way from the prison at Elmira to their homes in the South. New York State volunteers, as well as regiments passing through, were carefully supplied. A soldier of the Sixth Massachusetts Regiment said to Agent Gardiner, "You gave me a Testament when our regiment passed through New York in 1861. I have carried it with me in all my campaigns, retaining it when many other things had to be left behind."

Occasionally some friends of the Society write us of some interesting anecdote about either a Testament or Bible that was distributed to the troops during the Civil War, or return old copies of the Scripture to us for our library. Such a letter came recently from a lady who had been doing missionary work for thirty years, visiting in the hospital of the University of Pennsylvania. On one of her visits she had come across a patient whose father had received one of our Civil War Bibles, who told the following story:

"My father was in the Army of the Potomac and took part in thirty-six battles. The first was Bull Run, then came Fredericksburg, Chancellorsville, Antietam, Malvern Hill, Weldon Railroad, Battle of the Wilderness, Gettysburg, Seven-day fight, and numerous others. During all this warfare he carried his Bible. I have often heard him tell how, in the evening when sitting around the camp fire, someone would say, 'Will you read some Word of God to help cheer us up?' And so all through that great rebellion the Little Bible played a prominent part in battle by day, and teaching the men the Word of God by night.

"In Libby and Andersonville prisons, where my father served as prisoner of war, the Bible was a comfort to the men who were detained in those two prisons.

"In the Bloody Angle battle, the left sleeve of my father's coat was cut off and his arm badly wounded, but the Bible still remained unharmed in his left breast pocket. All through the Civil War it journeyed, and when the war was ended and our boys returned home, the Little Bible still continued to be used until God called my father home."

Another letter reads: "I am enclosing a contribution to the New

York Bible Society in memory of my uncle, Captain William Wheeler, whose Testament given him by your Society is in my possession. He went through the Civil War until June 22, 1864, when he was killed in Georgia."

And to one of our hospital workers was given this letter: "While up at Saint Luke's Hospital you kindly presented me with a copy of the Psalms and I told you that at home I still have my grandfather's Bible, presented to him by the New York Bible Society during the Civil War. You said that you would like to know the date. It is September 1, 1861. At the time of the presentation he was Major Joseph Gerhardt, later General Gerhardt, of Washington, D. C. It is in German, a copy 5 by 8 inches. There is a picture of our flag under which reads, 'To the Defenders of Their Country'; also a few lines of the 91st Psalm, and several Bible references. It has his name, date presented by your Society, and Tremont Regiment, New York Volunteers. May God bless you and your Society in the good work you are doing."

In both World Wars New York City has taken a vital and essential part. From this harbor men and materials have poured in profusion; here tremendous amounts of money have been raised for war financing; and from here men of all races, black and white, Jew and Gentile, have sprung to the defense of their country.

When World War I broke out, Dr. Carter, then General Secretary of the Society, felt that he should personally take an active part, not only in raising funds and providing Testaments, but also addressing the troops. So he visited many camps and naval stations, speaking to the men individually, and addressing thousands in public meetings. He reported that the men were eager to hear a straightforward message in regard to spiritual and eternal things.

In launching his appeal for special funds to provide a million Testaments for the servicemen, he said: "The Bible is the one book of authority regarding God, salvation, duty, and the future life. It is not fair to offer some substitute or to withhold God's gift to man. The New York Bible Society is giving the Word of Life freely to all who will accept it. We make no condition as to signing a pledge to read it. We want every man in uniform to carry an active Service

Testament. If he accepts a copy we trust to the Holy Spirit to add His blessing."

Colonel Theodore Roosevelt addressed a message to the troops under date of June 5, 1917 through the New York Bible Society. He said: "The teachings of the New Testament are foreshadowed in Micah's verse: 'What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.'

"Do justly: and therefore fight valiantly against the armies of Germany and Turkey, for these nations in this crisis stand for the reign of Moloch and Beelzebub on this earth.

"Love mercy; treat prisoners well; succor the wounded; treat every woman as if she were your sister; care for the little children, and be tender with the old and helpless.

"Walk humbly; you will do so if you study the life and teachings of the Saviour.

"May the God of justice and mercy have you in His keeping."

In similar vein Admiral William S. Sims, in May, 1918, addressed through the New York Bible Society a message to the American sailor, saying: "This Testament is a handbook of manhood. It introduces you to the pattern Man who shows you what to become and the way to become it. The proper performance of your duties as a Christian and a member of the Naval forces of your country depends upon the efficiency of your body and mind. As the Cause in which you are serving is a holy one, it is a sacred duty to keep your body strong and your brain clear. They are the most important part of the government's naval equipment—the lifeblood without which ships, guns, and torpedoes are useless. You have no right to injure either of them by dissipation or excesses, such as indulgence in drink or keeping company with loose women. Do not undervalue yourself. Act and think as though victory depended upon you and your efforts."

And to the New York Bible Society Marshal Foch wrote: "The Bible is certainly the best comforter that you can give to an American soldier about to go into battle to sustain his magnificent ideal and his faith."

When after the war General Pershing returned to New York, in

September, 1919, the New York Bible Society presented him with a Bible bearing the inscription: "Presented to General John J. Pershing as a token of Affection and Appreciation by the New York Bible Society." Inserted in the Bible was an enlarged copy of General Pershing's message to the troops through the New York Bible Society issued under date of August 10, 1917.

Where did these hundreds of thousands of New Testaments distributed by the New York Bible Society during World War I go? To individual soldiers and sailors who requested them; to army and navy chaplains for distribution; to Christian workers in the Y.M. C.A., the Y.W.C.A., and to many workers in the canteens, and to churches and other places that kept open house for men in uniform. Consignments were sent to Fort Slocum, Fort Jay, Ellis Island, Hoffman Island, Camp Merritt, Hoboken, Debarkation Hospitals, Transport Ships, Eagle Hut, Victory Hut, the Salvation Army, the Lutheran Church Board, and the National Service Commission of the Presbyterian Church. Thousands of Testaments were also sent in such languages as Cherokee, Danish, Dutch, French, Greek, Croatian, Italian, Spanish and Yiddish.

World War II witnessed an unprecedented emphasis on Bible possession and reading on the part of the troops. The government, the various Bible Societies, and other organizations cooperated to make it possible for the more than twelve millions of men under arms to have a personal copy of the Scriptures, Protestant, Catholic, or Jewish. It can be truthfully said that never in the history of the world were so many Testaments printed and distributed in so brief a period of time. And the demand continues, as more and more men are called into service to enforce the terms of peace, and as printing plants, presses, and inventories in various parts of the world which were destroyed during the war have to be replaced.

That New York City was made Bible-conscious during the War is witnessed by an advertisement which appeared in the subways under the title OLD FASHIONED SOLDIER. It stated: "The Libyan offensive has never sidetracked British General Montgomery from his daily Bible reading."

Due to the tremendous size of the job to be done, the New York Bible Society joined with the American Bible Society in its program

to raise a special War Emergency Fund of \$3,000,000. Large subscriptions were taken for this purpose in New York City, and the full amount was realized. At the same time the New York Bible Society continued its particular calling by seeing that all the various stations of the armed forces in the vicinity of New York City were supplied, and met all requests that came unsolicited from a distance—some as far away as Alaska.

Two grants of 2,500 copies each were made to some of our troops stationed in England and in Scotland. These were to take care of soldiers who had sailed away without receiving Testaments, due to the secrecy with which our troops had to be transported over the dangerous seas during the darkest days of the war.

Letters of acknowledgment and appreciation were received from many chaplains, and from such organizations as The American Seamen's Friend Society, The Citizens Committee of the Army and Navy, the American Merchant Marine Library Association, The American Red Cross, The British War Relief Society of the United States of America, and War Prisoners Aid of the Young Men's Christian Associations. Testaments were also provided in the German language for prisoners of war, and many of these were taken back to their native country with them.

It is quite natural that people should at times inquire whether the distribution of such enormous quantities of Scriptures to the men and women in the armed forces is warranted. Are they read? Is anything accomplished by the reading?

What the Bible means to many soldiers and sailors was shown in a poll conducted by *The Department Store Economist* in its issue of September 14, 1942. The survey was made for the purpose of determining what Christmas gifts would be most acceptable to those in the service. One thousand service men rated fifty-one potential gifts as "swell," "fair," or "junk." Over forty-nine per cent of the soldiers and fifty-eight per cent of the sailors rated Bibles "swell," but would rather have the whole volume than just the New Testament. This is quite remarkable, when we consider the ease with which the smaller New Testament can be carried.

While visiting in New York City during the war, a sailor gave this testimony: "I was stationed at Pearl Harbor—you all know where

that is. On our ship a group of us met every night for Bible study and prayer. When other ships came alongside for a few days someone would pass the word along, and a lot of fellows off other ships came to see what it was all about. First night they'd usually keep quiet, not knowing what to make of it. After that they'd join right in. You'd be surprised how many Bible study groups there are in the fleet, even on the destroyers. It's pretty hard to find a place to meet on a destroyer. Up forward the water comes over and there are depth charges aft. But they manage somehow, and it means a lot to them."

From the Floyd Bennett Air Field near New York came this request: "I had the opportunity to tell a group of people about our Lord and Saviour Jesus Christ, and it seems that some of the men have never read the Bible before and would like to own one. They are always under the impression that the Bible should not be read by everyone; that is the result of their religious training."

And from one of the military hospitals came this testimony: "A short time before I was wounded, I was invited by the officers of the regiment to a supper given in honor of a soldier who had been all through the war and had done many brave deeds but had received no reward for them. After the supper was over, one of the officers said to him, 'You have been all through the war and have not told us a single incident in it. Now tell us what you consider the most wonderful thing you have seen in it.'

"The soldier paused for a moment, then rising to his feet said, 'I was walking near my trench one day, when I saw a young soldier lying on the ground intently reading a book. I went up to him and said, 'What book is that you are reading?' 'My Bible,' he answered. 'Oh!' I said, 'Give it up. I read my Bible for years and it never did me any good. Man, give it up!' He answered, 'Listen to what I am reading, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you." He read on to the end of the chapter. 'Oh!' I said, 'I have read that chapter many times, and it never did me any good. Give it up, man, give it up.' He looked at me kind of pityingly, and said, 'If you knew what the Bible is to me, you would never ask me to give it up,' and

as he spoke, the light on his face became so bright, I have never seen anything like it. It fairly dazzled me. I could not look at it, so I turned away.

“Soon afterward a bomb fell near the place where we had been conversing, and when the dust had cleared away, I thought I would go and see if the young soldier was safe. I found that his head had been completely blown off, but I saw his Bible sticking out of his breast pocket, and here it is (holding it up). I say that the most wonderful thing I have seen during the war was the light on that soldier’s face. And I want to say to you men, that I never stopped until the Light of the World, the Saviour that soldier seemed to know so well, was my Saviour, too.”

These are but a few of the many illustrations that might be given of the effectiveness of distributing the Scriptures to our armed forces. Certainly they demonstrate that even out of disaster good may come, and that there is a God of providence who strides majestically upon the waves of the storm. All of us can sincerely hope that the race will profit from the bitter experiences of the past, and that in the future conflicts of arms may be avoided. But if wars should once more arise, again it will be the duty of Christian people to give to all who will receive it the one message that can bring personal peace and hope of salvation. Certainly it would be the desire of the New York Bible Society to do this, if for no better reason than to express its gratitude for having been allowed to share the dark hours of its nation’s need on so many notable occasions in the past.

VII. AMONG IMMIGRANTS

"I was a stranger, and ye took me in." Matthew 25:35

As the immigrant approaches New York from the sea, he is welcomed by the outstretched arm of the Statue of Liberty. What could be more fitting than that when his feet touch the soil he should be given a copy of the Word of Life, in which he may discover the true basis of liberty—that liberty "wherewith Christ doth make us free"?

It has been truly said that the only pure Americans are the Indians; the rest of us are immigrants. If we are Christians and not pagans, it is because somebody took the trouble to introduce us to the Word of God.

How many of our young people today are Americans of unmixed colonial ancestry? How many have American-born grandparents? The blood of the foreign-born citizens who have flocked to our shores since 1776 has become so mixed with the pre-Revolution strains as to make the American of pure colonial ancestry the exception rather than the rule.

Nowhere in the entire country could this fact be better illustrated than right here on Manhattan. When Henry Hudson's *Half Moon* hove into sight, it was only copperfaced Indians who deserted their tasks and rushed to the shore to see what manner of great white bird this might be which was approaching from the sea. And while from 1614 intermittent voyages were made by various Dutch vessels which left a few settlers at the very tip end of the island to engage in trading with the Indians, it was not until 1623 that a real attempt at colonization was made. In May of that year thirty families arrived and ascended the Hudson River 150 miles to Fort Orange, now Albany, where a few traders had settled.

At the close of Dutch rule in America (1674) the total population of New Amsterdam, destined to become New York, did not exceed 4,700 and following the change in government, the increase in population was by no means rapid. By 1765 the population had

only increased to 12,500—a gain of 1,836 in twenty-five years, or a little more than an average of seventy-five a year. There was nothing very startling in that; not even a hint of what the future had in store. Of these the majority were English, Dutch, and French Huguenots, with a sprinkling of Germans from the Palatinate.

The prominence of New York in the Revolutionary War naturally brought within its borders many men from neighboring states who were quick to realize its wonderful natural trading advantages. Upon the conclusion of that struggle it was reasonable to expect immigration from New England, Pennsylvania and Virginia. In addition to the English, Scotland furnished a goodly number, but beyond these two, and the natural increase in population itself, there were few additions. Speaking the same language, alike in religion and convictions, naturally inheriting the same liberty-loving instincts, and being withal kinsmen to a great degree, the problem of assimilation was greatly simplified. This fortuitous combination continued without interruption for almost a century, and until 1820 nothing occurred to interfere with the harmonious and natural growth of the new nation whose roots were now firmly planted and whose future, no matter what happened, would forever partake of the parental beginning.

The miracle that has since taken place is illustrated in a series of murals surrounding the entire large dining room at Ellis Island, which depicts the role of the immigrant in the industrial development of America. Also on the walls of the Commissioner's office are many photographs of old-time immigrants taken in all the fascinating costumes in which they arrived in those early days, bearing such captions as Swedish Woman, Alsace Lorraine, Roumanian, Greek Woman, Scotch Boys, Guadeloupe Woman, Italian Girl, Roumanian Shepherd, Dutch Children, Greek Soldier, Russian Cossacks, Bavarian, Lapland Woman, Servian Gypsies, Dutch Woman, Turk, German Stowaway, Hindoo, Swedish Children, Algerian, Cossack, Albanian Soldier, Slovak Peasants, Dane, Slovak Woman, Italian Woman, and Norwegian Girl.

Where today are these strange faces and colorful costumes? All have disappeared in that melting pot which is America, and have come forth refined in their children — farmers, artisans, school teach-

ers, politicians, professional men and women, leaders in the New World.

At this writing the fate of the New York Aquarium is being debated. Quite apart from its present utility, that building has a historical significance and a relationship to immigration of which many New Yorkers are unaware. Its military bearing is due to the fact that it was built by the Federal Government about 1807 as the West Battery, and stood on the Capske, a cluster of rocks a short distance from the shore line of that time. After the War of 1812 it was renamed Castle Clinton. When it became evident that its worth as a harbor fort was dubious, it was ceded to the city of New York. Rechristened Castle Garden, it became the scene of notable public and social events. Here Lafayette was welcomed in 1824, Louis Kossuth in 1851, and Edward VII—the Prince of Wales—in 1860. Here Professor Morse demonstrated the telegraph in 1835, and in 1850, under the sponsorship of P. T. Barnum, Jenny Lind, the “Swedish Nightingale,” made her American debut.

In 1855 Castle Garden became the country's chief immigration station. From it raw Irish were recruited to fill the ranks of Meagher's brigade during the Civil War, and here landed the Italians who swarmed into Mulberry Bend and the Jews who supplied the labor power for the garment and cigar lofts of the East Side. From 1855 to 1890, 7,690,606 aliens entered the United States through the Castle Garden station. In the latter year an investigation under Governor Cleveland resulted in the transfer of immigrant reception and care to a commissioner at Ellis Island, and Castle Garden was closed, to be opened six years later as the Aquarium of the City of New York.

Compared with the past when Ellis Island was the front door to the New World, the gates are now barely ajar. In 1907, the station's peak year, 1,285,349 immigrants were admitted. As many as 5,000 bewildered aliens passed through on some days, so greatly overcrowding the Island that living conditions there became notorious. The total fell sharply to 326,700 in 1915 and to 23,068 in 1933. It was strict adherence to quota limits that checked the influx. Most present-day immigrants do not go to Ellis Island at all; only those whose eligibility for admission is questioned are examined there. Strict examinations are now given emigrants before they are allowed

to leave their home ports, so that most can be discharged directly at the piers.

Shortly after 1820 a tide of immigration set in which was unlike anything the world had ever seen. Multitudes left the Old World for the New. Already the chief port in the New World, New York at once assumed a leading position in financing, shipping and marketing. While the tendency of these early immigrants was to perpetuate the customs and languages of their native lands, it soon became apparent that their children were bent upon becoming thoroughly Americanized, thus simplifying the problem of assimilation. When the Civil War broke out the country found many regiments from New York made up exclusively of foreigners fighting for the flag of their adopted country.

In 1834, just twenty-five years after its beginning, the New York Bible Society took cognizance of the large number of immigrants arriving at this port and the importance of giving the Scriptures to them. A special committee was appointed to make a study of the subject and to devise a plan of operations. Eventually resolutions were adopted in which there were expressed a high sense of the importance of this work to the future civil and religious interests of the country, and a purpose to supply every immigrant family landing at this port with a copy of the sacred Scriptures in its own language. To make this action effective, a Standing Committee on Immigrants was appointed, and an Agent was employed to labor in this department under the direction of the Committee. On June 5 the Committee reported the appointment of Mr. C. C. Andrews as their Agent, and in subsequent meetings of the Board interesting reports of his work were rendered. The expense of this department as first estimated by the Committee was \$2,500 a year, based on 36,000 arrivals annually.

The Agent was instructed to distribute the Scriptures among the families arriving, and to secure the cooperation of owners and captains of vessels. It seems that this was readily accomplished, and that in addition to personal distribution, the Agent placed Bibles on board the ships for the use of passengers on the return voyage. To facilitate this work, a part of an office at 20 Wall Street was rented for \$31 a year.

Beginning in 1833, and continuing through 1834, the work of the Society, particularly in connection with the Naval and Immigrant Committees, came more and more in contact with the work of the Marine Bible Society, calling for frequent conferences. In 1839 these resulted in the entire assumption of the Marine Society's duties by the New York Bible Society, which on December 10, 1834 had made the work of supplying immigrant families one of its regular operations.

It is a matter of interest to note that in the summer of 1849, a Reverend Hedstrom began valued gratuitous labors among the Norwegian and Danish immigrants.

In 1855, when Castle Garden was made the exclusive landing place for immigrants, the work of the Agents in this department was greatly simplified.

Turning to the annual report for 1835, we find a number of enlightening comments on this phase of the work in that distant day: "The wants of the immigrants are constantly attended to by a trusty and faithful Agent. . . . Distribution, particularly among the immigrants, has been replete with more than usual interest. . . . During the last few months the reports of our Immigrant Agent have shown an unexpected degree of success in the distribution of the Bible—many families have received it with joy and gratitude. . . . Says our Agent, 'Gave three German Bibles to three large and very poor German families; they assembled their small children together and came around me begging for the blessed Word of God in such a manner as plainly showed me the sincerity of their desire, and when they received it they were so overwhelmed with joy that they all began to bless me and the Bible Society for our great benevolence.' The Agent especially employed in this work is a Danish Jew, recently become a convert to Christianity. He labors with great assiduity and a very praiseworthy courage. Being a foreigner has great advantages over a native in his intercourse with the immigrants. . . . The Board has been highly gratified with his labors and cannot but hope that God will make use of this instrumentality to effect great things for the cause. . . . The principal object in giving these extracts is to convey some idea of the mode in which the

Bible is distributed, as well as of the success attending it. It is not given away heedlessly and carelessly and to those who seem to set no value upon it, or would exchange it for some pernicious indulgence, but it is distributed with discrimination and all the caution that can be reasonably exerted and is always accompanied with some faithful exhortation. . . .”

Had you come into the railroad room at Ellis Island in its early days of operation, you would have seen a sign printed in eleven languages, “Food for Sale Here”. In the same room you would have discovered a stand of the New York Bible Society where the Bread of Life was being distributed in fifty-three languages to immigrants. Since most of the immigrants now arrive directly at the steamship piers, the work at Ellis Island is devoted quite largely to those who are awaiting the arrival of relatives or friends, or to aliens who are being deported from New York for various reasons—false entry, criminality, and those being returned at their own request. Both classes are given the Scriptures.

Immigrants as they arrive at Ellis Island, or are detained there, have many needs. Some are ignorant of the English language and so require the aid of an interpreter. Some do not know how to locate their relatives and require the services of the Travelers Aid. Some are sick; others poorly fed and clothed; many more bewildered.

To meet these many and varied demands, the social and religious agencies which operate on the Island, Protestant, Catholic, and Jew, have organized themselves into the Committee on Immigrant Aid at Ellis Island so as to perform their duties most effectively. Quarterly meetings are held at the Bible House, as a convenient location, for mutual discussion and planning for the work. At the present time Dr. T. Christie Innes, Executive Secretary of the American Tract Society is serving as president, and the General Secretary of the New York Bible Society as treasurer. Through the auspices of the Committee arrangements are made for Protestant church services to be held on the Island every Sunday.

For many years a depository of Scriptures in all required languages has been maintained on Ellis Island by the New York Bible Society, at present in connection with the library maintained by

the American Tract Society. Our Agent, Mr. Charles A. Carol, makes regular visits to the Island, and meets at the steamship piers the vessels carrying immigrants.

Of the changes that have taken place with the passage of time, Mr. Carol, our present Agent in the field of immigration, himself a Latvian immigrant, says: "When I first started my work on Ellis Island more than thirty-six years ago, I would witness between 3,000 and 5,000 immigrants passing through in a single day. My wife and I had all that we could do, sometimes taking turns, at other times working together, and not infrequently being called to our station in the wee small hours of the night, to minister to those passing through. We had great opportunities, but even so less than ten per cent would take the Scriptures because the vast majority were illiterate. Today this is not the case, but then the common answer was, *No salenge*, *No olvasnick*, or *negramatiny*—all meaning, I don't know how to read."

When the inspection of immigrants was transferred from Ellis Island to the ships, the New York Bible Society followed the immigrants. Great crowds were no longer to be found at Ellis Island—only those in detention; therefore we went from steamship to steamship. The work was very much scattered, for some steamships docked in Brooklyn, some in Hoboken, others in New York—downtown, midtown, and uptown. Another worker was assigned to this field, Mrs. Martha A. Carol, to work under the direction of Mr. Charles A. Carol, her husband. Mrs. Carol, a Latvian Baptist, was capable of conversing in several languages, as was her husband, and was a valued assistant in carrying the Scriptures to the immigrants both on board ship and to those in detention at Ellis Island. It was agreed that Mr. Carol would use his automobile to carry the portions of the Scripture in various languages to the ships. So the Carols went from pier to pier, one remaining at one pier, and the other going to another pier. After six years of active service, Mrs. Carol was forced to resign, and Mr. Carol was again left to carry on the work alone.

During World War II, Ellis Island has again been crowded with detainees, this time mostly with enemy aliens. However this condition is changing very rapidly, for the enemy aliens are either being

admitted or deported, and again, slowly but surely, immigration is coming back once more.

With what kind of a reception do our Agents meet as they go about their work? Is the plan of Scripture distribution to immigrants effective? Does it pay? Let a few illustrations taken from the work answer.

A woman leaving Ellis Island came to our Agent to thank him for the copy of the Scriptures he had given her, saying that it had been a strength and comfort to her during anxious hours of waiting for her child to recover in the Ellis Island hospital.

A Greek Christian said to our worker: "I am so glad you are giving the Word of God to my people. Go ahead and do the work, and I will pray for you."

A German, after receiving a copy of the Scriptures, said: "Twenty years ago I received a copy of the New Testament at Ellis Island. It has been my daily companion and spiritual guide ever since. There is no better book that you can give the immigrants. May God bless you."

A Protestant minister stood at one of the steamship piers quietly observing for a while, and then came over to our Agent and said: "I think you are doing a fine piece of real Americanization work. This should have official sanction by our government for it will make these people better citizens and better neighbors." A professor added: "No better book could be given to the immigrants upon their arrival. It will bring an everlasting blessing to this land."

An Englishman came to our representative in the detention room at Ellis Island and said: "If it had not been for the Bible you gave me, I would have lost all desire to live. The Bible kept me alive and happy."

The following letter came to us from an immigrant from Germany and we retain its original language in broken English: "In September of 1894 I got from you a New Testament. A long time ago I feel to be forced to send to you my best thanks for this gratification. I used this Book always since the day I got it. It was the first time I heard anything about temperance and abstaining from alcohol. In 1900 I became a Christian. Your Bible I have always in

my pocket and you gave me with it the best I could receive from a man in this world. Once more, forever my best thanks for your gift."

An Italian told Mr. Carol that some years ago as he came into this country he was presented with a gospel portion in Italian. He said that this little book was the means of introducing him to Christ, and that now he is a member of an Italian Mission in Providence, Rhode Island.

An Esthonian young man told one of our representatives that shortly before World War I his parents, as well as their children, came from Esthonia and were detained at Ellis Island because he was taken sick and confined in the hospital there. While in the detention rooms awaiting his recovery the parents were presented with a copy of the New Testament which was highly appreciated. The family settled in Cleveland, and later the father became very active in a German church. "Not because of anybody's preaching," he said, "but because of reading the New Testament received from the New York Bible Society."

During the days of immigration before the literacy test was passed, Mr. Carol met a Russian student who was on his way to Chicago, one who boasted of his infidelity. An offer of a copy of the New Testament was rejected with the statement that the Scriptures are only for the ignorant. After a long conversation, the stranger took the book and put it in his suitcase. Several years later, Dr. Carter, Secretary of the New York Bible Society, received a letter from the Dean of the Moody Bible Institute of Chicago, Dr. James M. Gray, which read:

"I want to call your attention to an incident that occurred to one of our students about six months ago. Your representative at Ellis Island had given a copy of the New Testament to a young Russian student. At first he was very reluctant about taking it, but out of courtesy to your representative, he accepted it and put it in his suitcase. On reaching Chicago, he found out that his dreams of America had been false, that no gold or silver was to be found on the pavements of our city. Instead he met with nothing but hardships. He was without work, without friends, and without a knowledge of the English language. At length, entirely discouraged, he went up to his attic room to end his life. Upon opening his suitcase to take

out paper and pencil to leave a message for the landlady, he noticed the New Testament, and his curiosity was aroused to see what it really contained. As he opened it, the Spirit of God directed his eyes to the Gospel of St. John. As he read he became so engrossed that he continued on until he found himself a sinner in need of the Saviour. Soon he was on his knees crying to God for mercy. In a moment his load was removed, and he jumped to his feet, shouting with joy. Though it was early morning he ran out on the street, acting like a madman. A passing policeman wanted to detain him, but noted that the man was speaking a strange language and was very happy. He directed him to the Moody Bible Institute where many languages were spoken, trusting that someone there would be able to help him. There he met some Russian students, later affiliated himself with one of the churches, and remained in the school studying the Scriptures in order to prepare himself for the ministry of the Gospel to his own people."

Such illustrations, if space permitted, could be greatly multiplied. But let us close with these brief quotations from the diary of an immigrant who was met by one of our Agents at Ellis Island over forty years ago.

1903—Passed through Ellis Island, was given a Diglot New Testament by one of our Agents, and went to Oregon.

1925—Sent her first contribution to help in the work of the New York Bible Society among immigrants.

1927—Purchased her first Bible Society Annuity Bond jointly with young son born in 1912. Accompanying letter: "This money was sent to me from my home in Denmark as an inheritance from my dear sister and I am glad to use it this way. I am lonesome for New York. It seems that there I am closer to my home, but guess I shall have to remain in the west."

1928—Letter: "Just received the quarterly. Thanks. I also got the Annuity check for last month. We have now built a nice home and business, and are very busy. This is the Lord's doing and is marvelous in our eyes. See Psalm 118:22. We hope some day to help you in your great work

more directly again. As it is, we wish you God's blessings to go ahead. May He strengthen us all."

1933—Letter: "Received Annuity check. Thanks. I wish to give it to the work you are still doing for humanity. Your business cannot fail, as it is built on the Rock of Ages. . . . I came from Denmark and landed at Ellis Island on May 18, 1903. I was met by one of your missionaries and given a Diglot Testament. I started right away with its help to learn English, which I soon mastered pretty well. I think it is a wonderful welcome when you enter a strange country to get a part of the Scripture, and I know it has been an untold blessing to me."

With such an example before him, would any Christian say that giving the Scriptures to immigrants does not pay? True, with the passing of the years both times and methods have changed. Strangers no longer sail in droves to this haven like birds in their season. But still they come by the thousands. And they leave by the thousands. They must be met at the piers, at Ellis Island, in the detention room, in the railroad office. Surely it is our duty to give them a chance to know not only the American but the Christian way of life.

VIII. AMONG SEAFARERS

"They that go down to the sea in ships, that do business
in great waters." Psalms 107:23

Landlubbers flit in and out of New York City daily as oblivious of the waters which surround the island as if they did not exist. They cross the harbor in ferries, or burrow beneath the rivers in tunnels, with noses deeply buried in newspapers, quite unconscious of the fact that this great world metropolis owes much of its life and wealth to what the sea and harbor have contributed.

In New York there is a city that is the sea and there is a city that is the land. Here 400,000 people are daily occupied with life related to the sea, and these seaminded people are almost as blind to the city on land as landlubbers are to that other city which is the sea. Most New Yorkers would find it an illuminating experience if they would take a day off to visit the piers, the freight docks, and the ferry houses, and there at first hand observe the ant-like activity of the myriads of men and women who are drawing a living from the briny deep.

It is common knowledge that New York's harbor is one of the finest in the world—a magnificent water gate that is well protected, open the year round, deep enough for the largest vessels, and spacious enough to hold the entire United States Navy without obstructing normal traffic. Such harbors are few and their importance to a national economy is incalculable. Without this natural advantage, New York could never have advanced to its present position, for water-borne commerce has contributed much to the growth of the city.

In its totality, the port of New York includes all the navigable waterways within a radius of twenty-five miles from the Statue of Liberty; seven bays (Upper, Lower, Gravesend, Jamaica, Raritan, Newark, and Flushing), four rivers (Raritan, Passaic, Hackensack, Hudson), four estuaries (Arthur Kill, Kill van Kull, East River, Harlem River), several creeks, and some 771 miles of district shore

line, of which more than 578 miles are in the five boroughs of New York City. The harbor proper, however, is generally considered to be made up of the Lower Bay, the Upper Bay, and the Narrows—the three units that form a direct seventeen-mile route from the open sea to the Battery.

The Lower Bay lies under the western end of Long Island, sheltered by the curling arm of Sandy Hook, by Rockaway Point, and by the sand shoals between them. Of the several channels through the shoals and up the bay, Ambrose Channel, which is followed by all deep-draft ships, is the most important. The Narrows is a mile-wide tidal strait connecting the Lower Bay with Upper Bay.

To many landmen the Upper Bay is the whole harbor, and it is indeed the center of the port. Five miles long, from the Battery to Staten Island, four miles wide, from Brooklyn to the Jersey shore, this is at once the front door of a nation and the service entrance. Long piers reach out from every shore. Chugging tugs wrestle determinedly with car floats and clumsy barges, single-minded ferries cut one another's wakes, tankers with their snake-nests of deck hose veer westward to the Bayonne refineries, and occasionally a deep-chested liner rears through the thin haze, easing her way to a Hudson River berth.

From its beginning the New York Bible Society has recognized the needs of "the men who go down to the sea in ships." As early as its third annual report, the distribution of 2,566 Bibles during 1811 was designated "*Within the City and Harbour.*"

It needs to be kept in mind that in the early days there were many small Bible Societies organized for special purposes, such as Female Societies, Young Men's Societies, etc. Among these was the Marine Bible Society whose work in many respects paralleled that of the New York Bible Society in its efforts to reach seafaring men. During the period leading up to 1840, propositions were made and negotiations entered into whereby the Marine Bible Society, which had labored in this peculiarly interesting department for nearly twenty-three years, should surrender its work to the New York Bible Society. As the year 1840 opened, these negotiations were closed, and the New York Bible Society assumed the duties and half the debt of the Marine Bible Society, the amount thus assumed being \$823.39,

the Marine Society agreeing to turn over to the New York Bible Society all funds which might later be received by them.

The work thus assumed was conducted under the Marine Department of the Board, with associates from the Marine Bible Society until the close of 1849, when the appointment of associates ceased. After careful study, the work was reorganized, and the shipping, coasters, and docks were divided into districts which were placed under charge of individual members of the Marine Committee. The monthly reports to the Board of Managers of their personal visitation never failed to arouse enthusiasm.

As early as 1836 work was being done at the Navy Yard and naval stations, the reports for that year placing particular emphasis upon these endeavors. In February of 1848, the supply of the Seaman's Retreat, Staten Island, was also made a part of the duties of the Marine Committee.

At a regular meeting of the Managers on June 5, 1856, the Marine Committee raised a question as to whether tracts or other printed matter should be distributed on board ships along with the Scriptures. After some discussion, resolutions were adopted acknowledging the importance of tract distribution, but declaring that in the judgment of the Board tract distribution should be strictly incidental, and that great care and discrimination were necessary on the part of the Marine Committee and its Agents to avoid a departure from this principle—a policy the Society has continued to follow.

In the long history of the Marine Department there are two names which stand out conspicuously among our Agents—John Shaw Pierson and William G. Jones. Together their service spanned a period of eighty-eight years—thirty-three for Mr. Pierson and fifty-five for Mr. Jones.

John Shaw Pierson was a Princeton man, the son of a medical doctor. Following his graduation he began the study of law in New York, was admitted to the bar in 1845, and practiced until 1850. At that time he felt the call of God to full-time Christian service, gave up his profession, and became a Marine Agent of the New York Bible Society. Always interested in books, he began to make a Civil War Collection, and after his retirement from our work he turned this avocation into a calling. When he made his final contribution

of books to Princeton, it was said that although there were several larger Civil War Collections, from the point of view of quality none was equal to his. Throughout his life he was a man of deep-rooted convictions, true to his Presbyterian upbringing, and devoted to the spiritual interests of the men of the sea among whom he labored.

Reverend William G. Jones, affectionately known as "Brother" Jones, is a name that conjures interesting memories whenever our Marine work is touched upon. Some of our present staff were associated with him. Mr. Jones came with the Society in 1874, then a young man of the sea, and served as a marine worker for over fifty-five years until his decease in 1929 when nearing eighty years of age. He spent almost every working day of each year, rain or shine, distributing Scriptures upon every kind of vessel that came into the harbor of New York. During that long period he missed only two weeks through illness and continued his work of visiting all sorts of shipping craft, from canal boats, barges and fishing smacks, to the great ocean liners. As he advanced in years, he preferred to keep at the work nearest his heart rather than be retired, saying toward the last: "I would not give up this work for anything. The only trouble is that there is so much to be done and I have so little time left in which to do it." Throughout the years he took time to try to interest men in the Bible, and after he was gone many testimonial letters concerning him came from all quarters of the globe—from ship owners to simple seamen. Many expressed gratitude for his words of encouragement, his spiritual influence and guidance, and the copies of the Scriptures they had received from his hands. Always the seamen's friend, he left an example to be emulated by those who follow, a model by which our present staff will do well to carry on.

How do our Marine Agents go about their work? They watch the newspapers for announcement of the arrival of the larger vessels, while the rest have to be sought out at their piers. The port area along Manhattan, Queens, Brooklyn, New Jersey and Staten Island is divided among our workers, who become thoroughly familiar with the gatemen, operators, and many of the seamen. Often fellow Christians discovered aboard ship serve as contact men. Whenever pos-

sible a Bible is given to the captain, and copies are placed in the libraries, mess rooms, and other accessible places for ready reference. Of course the largest distribution is made directly to the men aboard ship. The Agents arrive with a leather satchel in which they carry Scriptures in many languages. If possible, the predominant nationality of the crew on a given ship is ascertained in advance, and for the sake of convenience a depository of Scriptures is maintained near the waterfront.

Bible Society Agents seek out boats of every description: ocean liners, freight boats, tramp ships, tankers, barges, canal boats, schooners, and all the rest. They try to make sure that every seafaring man has a copy of the Scriptures in his own language for his personal use.

At times unusual opportunities present themselves, as when the United States Fleet visits our harbor and becomes the guest of our city. On one such occasion there were sixty-five ships with a total of 26,816 men, for each of whom the New York Bible Society had either a Bible, New Testament, or Scripture portion as the individual case might warrant. Such distributions are arranged through the Secretary of the Navy at Washington, and the following letters from fleet commanders indicate how gratefully the grant is received. The *U. S. S. California*: "The Bibles and Testaments you so kindly sent us will be distributed next Sunday during church services. We have an attendance of over 500 for the two services held on this ship Sunday mornings. The chaplain has them now in his care." The *U. S. S. Colorado*: "I will arrange with great pleasure to see that the supply of Scriptures is properly distributed to the officers and crew. On behalf of all of us I wish to express to you our sincere thanks and deep appreciation for this generous and fine interest in our personnel."

Another special project has been the furnishing of Bibles in metal racks to the various units of the Coast Guard throughout the country—that branch of the service which carries on in peace time the functions of life-saving and patrolling the coast to prevent smuggling. Some years ago the Society furnished a few Bibles to nearby Coast Guard stations which led to requests that all stations be supplied, as many of these are located in isolated districts where there is little reading matter or diversion.

The maiden voyage of one of the monarchs of the seas is always

a matter of great interest, and the New York Bible Society for years has made it a practice to meet these vessels with Scriptures in the required languages for the seamen. When the *S. S. Normandie*, at the time largest of modern ships, arrived in New York on June 3, 1935, it docked at the newly constructed pier of the French Line on North River and 48th Street, just down the street from the Bible House. Our Society had prepared a greeting to the 1,300 members of the crew in the form of a Diglot, French-English Gospel of St. John, labeled with the French tri-color bearing the greeting "Welcome S. S. Normandie." The second captain in command, after a courteous visit with our General Secretary, granted permission to visit the quarters of seamen of every rating throughout the vessel. An entire day was devoted to Scripture distribution, and many pictures of the men at work and receiving the Scriptures were taken. When the superliner *Queen Mary* a year later made her way to her dock for the first time, a similar greeting was prepared, the "Welcome" label this time bearing the British and American flags intertwined. English was the only language required, and distribution was made all the way down from captain to cabin boys.

When the vessels dock, the men quite naturally desire shore leave. Even then they must not be forgotten, for they will be faced with temptations in their most attractive and seductive forms.

There are a number of institutions in New York City ministering especially to seafaring men which are supplied regularly by our Society with the Scriptures. The Seaman's House, opposite the Chelsea pier, is one of the latest and most modern hotels or clubs for seamen in the port of New York. Opened under the auspices of the Young Men's Christian Association, it expresses the experience of that Board as to the kind of building best adapted to meet the needs of the resident and visiting seamen in the port. This work incorporates and continues that previously conducted by three societies: The Sailor's Home and Institute, The Seamen's Christian Association, and the Merchant Seamen's Branch of the Y.M.C.A. Seaman's House is both beautiful and useful, with over 250 rooms. It is in reality a church of the sea, for within this building is Pell Memorial Chapel where services are held regularly for seamen and staff members. The Chaplain, Dr. J. Healey, has written: "We are exceedingly grateful to the New York Bible Society for its generous cooperation with

Seaman's House. Each of our rooms has a copy of the Bible given by the Society. We also thank your colporteurs on the waterfront for many friendly acts done for the men of the Merchant Marine."

The work of the Seamen's Church Institute is well known. Its late superintendent, Dr. Archibald R. Mansfield, wrote: "The Seamen's Church Institute of New York and its representatives are frequently asked by shipping companies and the officers and seamen of the merchant marine to furnish them with Bibles, Testaments and hymnals, and it is through the courtesy and cooperation of the New York Bible Society that we are able to render service in this very important way. Our chaplains and social service workers who come into daily contact with hundreds of seamen, especially the sick and injured in the United States Marine and other hospitals, distribute religious literature. The men are glad to receive Bibles and Testaments and many carry them in their duffel bags or suitcases. Mrs. Janet Roper, of revered memory, who was commonly known as 'Mother Roper' by seamen all over the world, when outfitting ships' crews with sweaters, dungarees, reading matter, and such items, frequently included copies of the Scriptures. The work which the New York Bible Society is doing among the marine groups is of inestimable value."

The American Merchant Marine Library Association and The American Seamen's Friend Society are organizations through which our Society extends its work. It is the object of these Societies to place a loan library aboard every American vessel that touches our ports. They report to us that many officers consider the Bible the most valuable book placed on board ship, and that in every possible way the officers encourage the men to read it, for they realize that the reading of the Scriptures is a great help in raising the standard of seamen to the desired high level. We are constantly receiving expressions of gratitude from the men for the benefits received through reading the Bible placed in the loan libraries. One officer writes: "You would be surprised at the number of sailors who have taken to reading the Bible. Many of them in their watch off duty often seek a secluded part of the ship to spend a quiet hour reading the Bible and meditating upon the Word of God. Some of these sailors have been impressed and have continued on their way rejoicing, with a new hope in their hearts and clearer vision before their minds

regarding spiritual things." Recently a distributor of the American Seamen's Friend Society visited the *S. S. President Pierce* to exchange the old library for a new one before the vessel sailed on a voyage around the world. While collecting the books he noticed that the Bible was missing, and upon inquiry was informed that the third officer had it. As he entered the officer's quarters he observed the Bible in a neat little book rack over the officer's berth, and the man volunteered the information that he always kept the Bible there where it would be handy to read at night before retiring.

Times of depression and unemployment come to seafaring men as to others, when for long periods many of them find themselves in a strange port, a friendless and forgotten people. The various rescue missions located near the waterfront are made up partly of this type of congregation. Our Agents give time occasionally to visit these missions and assist in conducting their services. In some of them we maintain racks for Bibles, and we keep them supplied with Scripture portions. For years our Mr. Yates served the Seamen's Mission in Brooklyn in this way, and as a result of his work there, a Bible Class was organized with an average attendance of sixty-five men. In other centers periods of Bible reading have been taken up in which the men read verses in rotation.

Barge captains and their families are not exactly seamen on shore, but they constitute a large group of persons who live in little cabins, one to each barge, with a great deal of their time, particularly in winter, spent with their barges tied up to the docks. Hundreds of visits to these barges are made by the representatives of our Marine Department, who attempt to see that each has a personal copy of the Word of Life.

Scriptures are also given by the Society to students in naval and nautical training. For some years it has been the practice of our Society to present a gift copy of the Scriptures to each member of the graduating class of the New York State Merchant Marine Academy which is conducted under the auspices of the State Board of Education at historic old Fort Schuyler in the Bronx. Our Society's General Secretary and the Superintendent of the Seamen's Church Institute alternate in clerical participation at the exercises by offering the Invocation and Benediction. At these semi-annual graduations, either our General Secretary or a member of the Society's Board of

Managers, presents to each cadet a small, special pocket edition of the New Testament and Psalms in clear type with leather binding and gold edges. In appreciation of this Captain J. H. Tomb wrote: "I want to add my personal thanks to those of Captain Pittman for the work you and your Society are doing in presenting the Scriptures to our graduates. Only a person who has been to sea can realize the importance of your gift to these young men who are starting in a life that could very well lead to so many temptations. I appreciate very much the time and effort you have devoted to the cadets of this academy."

As to the abiding value of the work of distributing the Scriptures to seafaring men our files bear eloquent testimony, though not everyone who receives a blessing goes to the trouble of writing us about it. Perhaps the proportion would work out about as in the experience of our Lord, when of ten lepers healed, only one returned to render thanks. But here are a few such testimonials, all unsolicited, and for that reason the more reflecting an exhilarating life experience.

Writes a sailor: "I was saved through reading the Scriptures. At the age of sixteen I left home and went to sea, with only good purposes in my heart. I had a godly mother whose many exhortations to turn away from sin and give my heart to God I could never forget. As I left home I promised to be the right kind of boy and seek God, but little did I know my evil nature and the corruption of my heart. In spite of all my promises and purposes, I drifted farther and farther away into sin. But back home my mother prayed for me, and eventually her faith and prayers were rewarded. One night, finding myself in a small town, I went to a prayer meeting, more out of curiosity than to hear the Word of God. But the prayers and testimonials of those earnest Christians deeply convicted me. Before going to sea again, I bought a Bible and I used to lie in my bed on my watch below reading it. Oh! What a wonderful book the Bible is! God's own Word! At the beginning I did not understand very much, but as I kept on reading, the Spirit of God spoke to my heart. I was converted through the Word. How happy I was when the atonement of Christ became real to my heart and I turned to Him in faith and He received me."

To one of our workers, a Christian fireman aboard one of the

Anchor liners said: "The Bible you gave me six months ago I gave to the donkeyman (fireman) who was a skeptic. He took it after promising to read it. A few weeks ago I met him in Glasgow, and he told me that he had read the Bible and was now converted and a member of a Scotch church of which his wife is also a member."

A representative of the James Slip Gospel Mission wrote: "I visited the steamer *Marathara* while she was lying at one of the Brooklyn piers. After distributing some of our Gospel tracts among the seamen, firemen, engineers, and others I met the cook, who was in the galley preparing the evening meal. As soon as he discovered my purpose he asked if I knew your Mr. Klenk. When informed that I did, he told me that the Bible Mr. Klenk had given him on the previous trip proved a great blessing to him, that he had read it through, and that whereas when Mr. Klenk met him he was a 'lost sheep,' now he was 'found.' I am persuaded that a definite work has been done in that man's life through reading the Scriptures."

From distant Watsonville, California, came this interesting letter: "I have in my possession a Bible with gold letters on the outside cover—STEAMSHIP NORTH AMERICA—*Presented by the New York Bible Society*, and on the inside cover, written in ink, LADIES CABIN, NEW YORK, January 31, 1851. This Bible has been in my family through four generations. It was given to my great grandmother, whom I never knew. The first six pages are gone. It is rather worn on the corners and the edges of the pages are stained with salt water and yellowed with age. I should mention that the story handed down to me with the Bible is that the ship was wrecked and two old women were quarreling over the book. The captain, to quiet things during the confusion of the occasion, took it away from them and gave it to an English woman, who in turn presented it to my great grandmother at a later date."

A retired seaman wrote: "I thought you would be interested in the fact that one of your Agents presented me with a Bible of your 1883 series in the fall of that year when my vessel was lying at Morris Street wharf, Jersey City. Well, I still carry it with me and it has been a great comfort and blessing. I am now retired from the sea, as I have just passed my seventy-first year, and am settled in an old man's position as night watchman. On Sunday last my son and grandson got into a friendly argument about a certain passage in the

Good Book and I said, 'Hold on, boys: I will settle this.' So I got down my Bible and said, 'Look! It is underscored.' My grandson said, 'Look, daddy, everything is underscored. When did you get it, grandpa?' Well, you can see it has been considerably over fifty years. I could write a history of all the places it has been, and of the shipwrecks it has survived. But thank God, it is now not only in my pocket; it is in my heart."

One of our volunteer workers reported: "I have just visited two large whalers in port. One of these ships had a crew of 350 men on board, and the other 225. Among the men we found a number of believers, eighteen on one, and ten on the other, who were particularly glad to see us again. I had the joy of placing the gospel of John in the hands of about ninety of the younger fellows. They all took them with a 'Thank You,' and promised to read them. I always place a Bible in each mess room."

From these testimonials it will be seen that the Bible touches a sailor's heart. In the beautiful 107th Psalm there are a number of references which seafaring men have taken pleasure in applying to themselves, making this particularly their own Psalm. It seems strange indeed to discover in the Bible a Sailor's Psalm, for the Jews were not a seafaring people, and only the expectation of swift riches could draw them away from land. A traveler who returned safely from Tarshish was looked upon as a national hero; and despite all his wealth it is not recorded that Solomon ever kept a pleasure boat.

Nevertheless there is in the Bible a Sailor's Psalm, and two familiar passages in it are these: "They that go down to the sea in ships, that do business in great waters: these see the works of the Lord, and his wonders in the deep." "He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven" (Vs. 23, 24, 29, 30).

Perhaps the voice of nature to which the inspired writer makes reference is providentially used to prepare the heart of the sailor for the Word of God. However that may be, the history of the New York Bible Society certainly indicates that men of the sea, like men of the land, have spiritual needs which only a knowledge of God through His Word can satisfy.

IX. WITHIN THE CITY GATES

“Let us play the men for our people, and for the cities
of our God.” 2 Samuel 10:12

It will have been seen that there are two main divisions to the work of the New York Bible Society: that which relates to the harbor, and that which relates to the city. The harbor work, Marine and Immigrant, and certain phases of the city work as Foreign, Jewish, Hotels and Hospitals, have merited individual chapters. But a more general survey of distribution within the city—its history, methods, and features—is required if the picture is in any sense to be complete.

In the older records of the different Bible Societies we frequently encounter a very interesting and descriptive word—“destitute.” According to Webster, one meaning of “destitute” is that which we commonly ascribe to it; namely, to be in a condition of extreme want. But that authority includes a second meaning, and this is the one which the founding fathers had in mind—“Bereft or not in possession (of something necessary or desirable).” For illustration, in the very first annual report of the New York Bible Society the Managers described as their object “the distribution of Bibles among those who are destitute of that invaluable treasure.” And early in the Society’s history a Committee on Supply of Destitute Resident Population was appointed and became one of the Board’s Standing Committees.

Bible Societies have in actuality combined these two ideas in practice. They have sought to supply a Bible to every family that was without one, at the same time directing their efforts particularly toward those who are unable to purchase a copy for themselves. This they do on a worldwide scale by preceding or accompanying the missionaries of the different denominations into unexplored fields, translating, publishing and making available to all the nations of earth the Word of God in their own tongue. This they do at home also by a thorough canvass of every stratum of society, to make sure that none is overlooked.

On one occasion a man came to Jesus with the question, "Who is my neighbor?" Instead of replying categorically, our Lord gave one of the most beautiful and instructive of all His parables, that of The Good Samaritan. At its close he countered with the question, "Which of these thinkest thou was neighbour unto him that fell among the thieves?" Only one answer was possible. "He that shewed mercy on him." In other words, it is not the person who happens to live next door that is our neighbor, but the one in direst need, irrespective of where he lives. Similarly, the "destitute", in the Bible Society interpretation of the term, is the person who is without the Scriptures, either in his home or more importantly in his heart. On such the Committee on Supply of Destitute Resident Population would rightfully train its sights.

The twofold division in the Society's objectives was revealed in the earliest reports under the headings "Within the City" and "In the Country." That was before a national organization was formed to take care of outside needs. First mention of distribution by city wards is made in 1825, when a communication was received from the New York Female Auxiliary Bible Society containing a request that the Board examine and supply the necessities of the sixth ward.

How the work of distributing the Scriptures throughout the city began and developed is a fascinating study, but much of the information must be gleaned from condensed statistical tables published in each annual report over a lengthy period of time and would be inappropriate in a book of this character.

Beginning in 1824, the Society supplied the New York Sunday School Union with Scriptures for distribution in the Sunday schools under its care, some being used in the promotion of attendance as premiums and rewards. Its work was almost exclusively in this field during the period 1824-1829, but soon the humane and criminal institutions of the city were added. The soldiers at our military posts first received attention in 1831, while in 1832 the supply of the destitute resident population was begun by ward committees of the Board and through grants to the clergy of the city. Distribution to the naval stations in the harbor, and to immigrants and among the seamen of our commercial marine, domestic and foreign, was undertaken in 1834. From 1840 to 1844 other outlets were added,

such as hotels, engine companies, and police stations. The marine work and the supply of immigrants, which for ten years had been combined, in 1845 were placed under separate committees, and afterwards the practice of sending small lots of Bibles in various languages by sea-going vessels for distribution in foreign ports and to passengers on the return voyage, was undertaken by the Marine Committee with valuable results. In 1847 a canvass of the entire city was made, and some 1,800 destitute families which would accept the Scriptures were supplied. A Standing Committee on the Supply of the Destitute Resident Population was appointed in 1849, charged with the periodical re-exploration of the city and the supply of its destitutions.

So important did the matter of this canvassing of the city appear, that in 1828 Ward Bible Associations were formed to concentrate on this work. Later these merged with the present New York Bible Society.

In the course of the year 1834 a majority of the wards were reported by their respective committees as for the most part well supplied with Bibles, but one of them (the eighth), finding its work so largely expanded, employed an Agent. However, the Managers themselves continued to devote a great deal of time to this work of city distribution, which they found "a self-denying duty . . . though not infrequently enlivened by incidents of great interest."

Reference has previously been made to the Society's important contribution to the development of the Sunday-school movement, both in New York City, and elsewhere, particularly in the Mississippi Valley, as the lands to the west were opened. As far back as 1835, the importance of placing the Scriptures in the hands of the young was recognized, when at a meeting of the Board it was resolved to supply with a copy of the New Testament all children under fifteen years of age who could read, and the ward committees were instructed "to see that it is thoroughly and promptly done."

In 1824 a committee of five members was appointed to superintend the furnishing of Bibles and Testaments to Sunday schools, and in the minutes of a meeting of that year we read that "the Sunday-school Committee has drawn on the depository for 100 Testaments and twenty-five Bibles for the use of the distributing

committee of the New York Sunday School Association." An increase in receipts of \$400 was estimated to be required for 1828 to meet the demands of the New York Sunday School Union for the year. In January of that year an application was made by the Sunday School Union of the Methodist Episcopal Church for a supply of Bibles and Testaments for their Sabbath schools, accompanied by a notification that they would cheerfully consent to permit the Society to enter their schools for the purpose of raising money in support of the Bible cause.

As the writer has scanned the pages of the Society's annals year after year, he has wished that there might have appeared more biographical material. Names appear again and again, some for long periods of years, but the messengers are lost in their message, and about all that we have from which to visualize them are reports and statistical tables which they have left behind. The Apostle John had a somewhat similar feeling, when after completing his brief sketch of the life of his Master he said, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written" (John 21:25). In similar vein, the writer of the epistle to the Hebrews, after calling many heroes and heroines of the faith by name, and including a line concerning their exploits, said, "And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions . . . (of whom the world was not worthy) . . . these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (Hebrews 11:32ff).

To illustrate the delightfully simple way in which such honored servants of the Lord were ushered into obscurity, we have in the report of the Corresponding Secretary for the years 1882-1883 the following brief paragraph: "We have to record the following changes in our corps of Agents. Mr. Henry Goubelman, whose service with us began in March 1847, has died. Mr. Alexander Watson, who has been with us since March 1849 has become incapacitated for

all kinds of work; and Mr. John S. Pierson, who has had charge of the Marine Work of the Society since June 1850, has resigned." Thus three Agents, whose terms of service ran thirty-six, thirty-four, and thirty-three years respectively, were buried with merely a line for an epitaph!

One of these, however, the Reverend Alexander Watson, made such a considerable contribution to the work, that some knowledge of him may be had from his writings. From this man's pen came the only previous history of the Society, a little book entitled *The Seed and the Fruit—Historical Sketches of the New York Bible Society*, in which he reported the period 1823-1858. To him we are greatly indebted for a digest of the Society's activities during these years.

Alexander Watson worked under the direction of the Committee on the Supply of Destitute Resident Population. Some idea of the scope, sincerity, and self-sacrificing labors of the man will be seen from the following table which Mr. Watson himself prepared in 1882:

TABLE OF SYSTEMATIC HOUSE-TO-HOUSE BIBLE VISITATION IN
NEW YORK, FROM MARCH, 1849, TO DECEMBER 31, 1881

At first, visiting every dwelling, and each separate family in it, but since 1865
limiting the visitation chiefly to Tenement Houses.

Dates	Families Visited	Volumes Dis-tributed	Dates	Families Visited	Volumes Dis-tributed
1849 to 1858 (10 yrs.)	221,078	48,647	Brought forward	740,590	138,769
1859 (1 year)	32,035	6,420	1871	44,125	6,846
1860	41,854	8,467	1872	38,375	6,403
1861	39,380	8,575	1873	39,364	7,031
1862	43,268	8,442	1874	43,246	8,410
1863	39,159	6,912	1875 (1½ year)	57,510	10,384
1864	39,554	7,163	1876-7 (1 year)	37,829	6,774
1865	39,791	7,282	1877-8	40,524	8,203
1866	42,155	6,067	1878-9	36,629	7,648
1867 (1¼ year)	63,283	9,774	1879-80	36,669	7,510
1868 (1 year)	45,972	6,388	1880-81	43,529	9,201
1869	48,810	7,306	1881 (3 months)	12,666	2,469
1870	44,251	7,326	Oct., Nov., Dec.		
22 years and 3 months					
Carried forward	740,590	138,769	Total of 33 years	1,171,056	219,648

Then Mr. Watson makes this comment:

"Of the 1,171,056 families visited there were found destitute 138,212, or about 11⅞ per cent. Of these, 55,414 were supplied, by gift

or sale, with the Bible. But reckoning as a family supply the New Testaments given where the Bible was either refused or withholden, this number must be about doubled, and the total of families supplied with the Holy Scriptures will amount to something over a hundred thousand.

"In the house-to-house visitation thus performed in the course of the past thirty-three years, the Society has employed at various times, and for varying periods, eight visiting Agents, of whom three have averaged each 305 months' labor, i.e., one 390 months, one 339, and one 186, and five about thirteen months each; making a total of 980 months, or $81\frac{2}{3}$ years. Calculated for a single visitor we have thus a monthly visitation of about 1,219 families, or nearly 14,639 per year, with a monthly distribution of about 229 volumes, or $2,745\frac{1}{2}$ per year.

"The outside duties which have fallen mainly to the elder Agent, besides the preparation of a brief "History of the Society," and the keeping of a detailed record of the visitation, cost of books, etc., in permanent form for reference, included also repeated visitations of our hotels, our public penal and charitable institutions, as well as those of private associated benevolence; attention to numerous personal applications for Bibles, with applications from Sabbath school teachers and others in behalf of individuals and families—many of the latter class of applications being injudicious, and not a few of the former simply fraudulent; the supply of New Testaments to our hack-drivers, at the desire and expense of a benevolent lady from the country, (in 1876); the supply of Bibles to engine houses and police stations; and a somewhat wide special visitation of the houses of ill-fame among us, etc."

The writer wishes that it were possible to include extracts from Mr. Watson's illuminating journal, but limitations of space forbid. Year by year he faithfully and meticulously recorded his visits to city prisons, hospitals, houses of refuge, homes for the poor and aged, tenements, and private residents. Seemingly his zeal was unflagging and his strength inexhaustible. Surely it could be said of him as of the Apostle Paul in his testimony to the Ephesian elders: "I have been with you at all seasons, Serving the Lord with all humility of mind . . . And kept back nothing that was profitable unto you, but

Ward	Families visited	Families found totally destitute of the Holy Scriptures	Percentage of total destitution	Families that refused the Bible	Distribution gratis				Distribution by sale		Total distribution by sale and gift	Amount received from sales	Cost of gratuitous and semi-gratuitous distribution
					Bibles to destitute families	Bibles to destitute individuals	New Testaments to destitute families	New Testaments to individuals	Bibles	New Testaments			
1st	1,338	503	27 1/2	317	159	8	109	20	25	321	\$ 8.81	\$	52.69 3/4
2 & 4	3,715	951	25 1/2	468	220	13	91	43	9	376	12.04		73.36
3rd	1,249	144	12	74	85	16	81	39	10	231	12.17		36.11 1/2
5th	3,835	462	12	172	247	17	179	98	67	608	35.91 1/4		97.27 1/2
6th	3,725	1,773	31 1/2	411	385	21	237	75	22	740	26.81 1/4		143.06 1/4
7th	4,235	698	16 1/2	334	133	80	277	117	105	712	46.43 1/2		80.13
8th	5,833	573	10	171	193	22	58	211	28	512	58.69 3/4		76.79 3/4
9th	6,405	483	7 1/2	122	200	222	248	442	412	1,524	167.75 1/4		146.81 3/4
10th *	2,987	200	6 3/4	50	150	—	—	24	92	266	11.83		48.02
11th	7,920	1,225	15 1/2	292	562	63	446	275	425	1,771	122.25 3/4		285.02 1/4
12th	1,472	295	20	100	89	69	151	99	86	494	32.00 1/4		61.56
13th	4,217	609	14 1/2	191	239	41	244	100	78	702	39.25		123.26
14th	4,220	672	16	196	220	99	149	147	155	770	64.49 1/4		111.14 1/2
15th	3,038	173	5 1/2	51	82	147	84	98	67	478	40.97 1/2		71.06 3/4
16th	10,942	1,326	14	454	460	258	499	668	663	2,548	282.92		284.03 1/4
17th	7,195	1,040	14 1/2	296	485	186	360	216	336	1,583	106.29		274.11
18th	6,371	1,036	16 1/4	306	332	271	464	276	224	1,567	113.29		207.08 1/2
19th	3,751	858	22 3/4	182	316	98	420	178	199	1,211	78.83 1/2		177.41 1/2
Total	83,008	12,621	† 15 1/5	4,182	4,557	1,631	4,097	3,126	3,003	16,414	\$ 1,254.77 3/4		\$ 2,349.00 1/4

* Incomplete.

† Average percentage.

have shewed you, and have taught you publicly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:17ff).

To illustrate the way in which a hundred years ago the city was covered with the Scriptures as on a summer morn the countryside is covered with dew, the Committee on Supply of the Destitute in 1852 reported a complete canvass of the city ended with the results shown in table on preceding page.

The statements of the above table reveal the results of a thorough exploration of the entire city from the Battery to Kingsbridge, made by the Agents of the Society who carried the Bible from house to house and from family to family, through all classes of the community, the Scriptures being furnished to families, domestics, young people in workshops and to children, as widely and freely as in the judgment of the Agents it could be wisely done.

How completely the city was supplied in those days is indicated by the following assignment of Members of the Board of Managers to the various wards and districts of the city:

CITY DISTRIBUTION COMMITTEE

Alfred R. Kimball, Chairman, No. 44 Exchange Place.

Districts		
First	1st and 2nd	C. T. Whittingham
Second	3rd	J. V. Van Santvoord
Third	4th	A. R. Kimball
Fourth	5th and 6th	J. G. H. Meyers
Fifth	7th and 10th	C. J. Nehrbas
Sixth	11th and 13th	Theo. Blondel
Seventh	8th and 14th	O. G. Barton
Eighth	9th	J. N. Quackenbush
Ninth	15th, west of University Pl. and Wooster St.	J. H. Wellwood
Tenth	15th, east of University Pl. and Wooster St.	A. C. Hutton, M.D.
Eleventh	17th	E. Mead, Jr.
Twelfth	16th	H. W. Hubbard
Thirteenth	18th, east of Fourth Ave.	W. M. Williams
Fourteenth	18th, west of Fourth Ave.	Chas. M. Earle
Fifteenth	20th	James Kydd
Sixteenth	21st, south of Thirtieth St.	Wm. P. St. John
Seventeenth	21st, north of Thirtieth St.	H. Van Wagenen
Eighteenth	22nd, south of Fifty-third St.	H. M. Cummings
Nineteenth	22nd, north of Fifty-third St.	M. G. Belloni
Twentieth	19th, south of Fifty-ninth St.	R. Carter, Jr.
Twenty-First	19th, north of Fifty-ninth St.	S. B. W. McKee
Twenty-Second	12th, east of Fifth Ave.	J. D. G. Burnett
Twenty-Third	12th, west of Fifth Ave.	G. H. Petrie
Twenty-Fourth	23rd	W. S. Smith
Twenty-Fifth	24th	A. Fitch

Time effects many changes. By 1882 it was thought wise to abandon the method of canvassing the city by wards and Agents. The population had tremendously increased and private residences had given way to apartment houses in which canvassers were not welcome. But most compelling in influence was the fact that the various parts of the city, and the different types of its population, were now adequately reached by other agencies of the Church. In his report of that year the Chairman of the City Committee said: "During the present year our house-to-house distribution has been abandoned, and in its place an effort has been made to establish closer relations with all city missionaries and religious societies, so as to facilitate the distribution of the Bible by them. It is hoped that this mode of conducting our work will prove as efficacious as the former method, after it has been long enough in operation to be understood. It will be the effort of this Committee to keep well supplied with Bibles all organizations in this city who will engage to see to their proper and judicious distribution."

The above is a clear statement of what has continued to be the policy of the Society. Now its Agents are assigned only to special fields which are historically its own, or which are apt otherwise to be neglected. This type of ministry it stands ready to enlarge. At the same time it supplies upon request all the properly accredited agencies of the Church in our city with Scriptures best adapted to their needs, in the languages required. The list of these is an imposing one, adding up to hundreds of organizations each year.

At times the Society engages in undertakings of an unusual character. For instance, each year when the Barnum and Bailey Circus, "greatest show on earth," comes to Madison Square Garden, our Agents are on hand to see that everyone, from the man on the flying trapeze to the Lilliputian midget, has a copy in his own language if he will accept it.

As the Salvation Army makes up its Christmas baskets for distribution to the poor, a Bible Society Testament is included. Gifts go to those leaving on such special deputations as a World Sunday School Association, and the young men leaving home as military recruits. Freshmen entering the colleges of the city are given copies of the complete Bible; missions are supplied with them; portions are

distributed on the street and at open-air gospel services. It is the Society's sincere purpose and desire that no person resident in New York, or passing through the city, should be without a copy of the Scriptures if he desires one and will use it properly.

What then is the field for the sowing of the Seed of the Word by the New York Bible Society in this great city? The immigrants as they come for the first time to our land; the crews of all nationalities who touch our shores; those who become patients in the hospitals; the blind, who because of the almost prohibitive cost, would never have the Word of God; the Negro population of more than a quarter of a million souls; the jails; the hotels; and all the groups of foreign derivation—above sixty in all. Truly the field is the world, the Word of God the seed, and the Agents of the New York Bible Society, and those who join with them in this work, are the sowers. Since the ends of the world here pass daily before our eyes, it can be truly said that in the city and about the harbor of New York this Society sows the Seed beside all waters.

X. BIBLES FOR HOTELS

"He had compassion on him, and brought him to an inn,
and took care of him." Luke 10:33, 34

For a long time during the Dutch dominion the only visitors to what is now New York were Indians who came to dispose of their furs. These sons of nature required no place of entertainment, as they squatted down where their taste and fancy dictated. Later on, when members of the other colonies began to trickle in, as well as travelers from abroad, these had to be looked after by the Governor, who invited them to share the hospitality of his home in the fort. This was all right for a time, but as such generosity began to involve more and more extra labor for his good wife, she finally struck and told her husband to take his friends elsewhere. This woman's protest marked the beginning of hotels in New York City.

The first inn was built on Pearl Street and was known as the *Staats Herrberg*. It was three stories in height, and at the time was quite the most pretentious building in town. For many years, in fact until the completion of the Erie Canal, the history of New York City was written in lower Manhattan where the first settlement was made. New Amsterdam had been settled by the Dutch mainly for commercial reasons, so that as time passed the little trading post became the market place and financial capital of the rapidly expanding colony. Almost from the first, commercial establishments began a ceaseless march northward, encroaching upon steadily retreating residential districts. The Wall Street stockade, built in 1653 by the Dutch at the town's uptown limit, was removed by the British in 1699; by 1771 the city, with 22,000 population, extended to Grand Street; and after the Revolution the movement northward reached Greenwich Village, accelerated by the yellow fever epidemics at the turn of the century. By the time of World War I, only a small number of the city's more prosperous residents or better-class hotels remained below Fourteenth Street.

One of these was the *Cosmopolitan Hotel* at Chambers Street

and West Broadway, the oldest hotel in the city. It was opened in 1850 as the *Gerard House*, and drew steady patronage from nearby steamship piers and the first Grand Central Terminal, then across the street. Among the patrons were bearded 'Frisco gold miners who staggering into the lobby after a trip around the Horn, dumped their gold-dust, went out to the barber, and came back "unrecognizably clean." Though the hotel survives, it is now a remarkable building, with stores crowding its entrance and an incongruous neon sign flashing across its entrance.

Fires which at intervals swept lower Manhattan, as well as the havoc wrought by time, have caused almost all the ancient landmarks, including the hotels, to disappear. Others have fallen a prey to inexorable changing conditions. Two of the oldest that still remain with us, and they are by no means colonial in origin, are the *Astor House* and the *Fifth Avenue Hotel*, which in their heyday were the most popular of all our later caravansaries. The former was at its peak when Lincoln visited the city for the first time, then being located on lower Broadway. The *Fifth Avenue Hotel* was the city's pride and joy. It was the last word in extravagance, and its prices were considered terrific—\$5.00 a day for board and lodging. It was here that Burchard betrayed Blaine with his "Rum, Romanism and Rebellion" salutation, and here Boss Pratt gathered his subservient henchmen in the Amen Corner. Here too was the starting place for the four-in-hand coaches bound for the Yale-Princeton football games of the '80's and '90's, played at the old Polo grounds at 110th Street.

Today New York is the largest city in the Western Hemisphere and the second largest in the world, with a population estimated in 1946 to be 7,835,000 and an area of 322 square miles, being exceeded in area and population only by London. Beyond but including the five boroughs of the city proper is the metropolitan area of New York City, the district within a radius of approximately forty miles of City Hall, which includes parts of New Jersey, Westchester County (N. Y.), Connecticut, and Long Island. The population of this enlarged area in 1946 was about 12,000,000.

Although recent years have witnessed the transfer of many interests to Washington, New York City is still the commercial capital of

the country. To it turn merchants and visitors from all parts of the globe; into it come business men and women and just ordinary sightseers from all the forty-eight states. The *America*, *Queen Mary*, the *Mauritania*, a dozen of the greatest ships in the world and scores of lesser ones, sail through the Narrows and anchor—ships from Liverpool, Southampton, Hamburg, Rotterdam, Havre, and Genoa. Freighters tie up at the docks with coffee from Brazil, rubber from Sumatra, bananas from Costa Rica, and lumber from the west coast. Over two million commuters travel in and out of town by way of twenty bridges, eighteen tunnels and seventeen ferries, while an average of 115,000 non-commuting visitors pour into the city daily through the great railway terminals.

Such an influx of transients demands places of entertainment on a tremendous scale. For the accommodation of these visitors there are now in our city 326 hotels with sufficient rooms to house the entire population of any one of all but the largest cities of the world. In the Grand Central and the Pennsylvania Station zones these satellites particularly gather. Largest of the Grand Central hotels is the 2,000-room *Commodore*, with five stories underground, through two of which run railway and subway tracks, insulated from the foundation columns to prevent vibration. About the Pennsylvania Station are the *Hotel Pennsylvania*, the *Governor Clinton*, the *McAlpin*, and the *New Yorker* with its forty-three stories—the second tallest hotel in the city.

Bible distribution to the hotels of the city by the New York Bible Society was first suggested at a meeting of its Board of Managers on February 4, 1836, when Mr. George T. Fox proposed “supplying each bedroom of the principal hotels of this city with a copy of the Scriptures, beginning with the *Astor Hotel* if practicable.” The report of distribution for the year shows that this was actually accomplished.

By 1846 this type of distribution had reached considerable proportions, as the record reads that “In the course of this year thirty of the city hotels were supplied with Bibles for their public and private parlours, and for their lodging rooms, the distribution reaching to 2,237 volumes.” Later we read that during 1852 “the hotels of the

city, which during the previous ten years had been supplied with Bibles, for parlours and lodging rooms, to the number of 6,243, were revisited, and not more than one or two cases of abuse of the Bible were found."

Fifth Avenue has been the scene of many brilliant parades, but it has seldom been host to such a unique one as that staged by the New York Bible Society in 1926 in order to dramatize the contribution of Bibles being made to the hotels of the city. The year's grant of 7,566 Bibles, bringing the total in the Society's history to 77,000, was made when Mr. John C. West was President and Rev. George William Carter was General Secretary. Most of the Bibles were delivered by some 500 young people who carried them in their arms, marching under police escort to the accompaniment of music furnished by the Salvation Army Band of Manhattan and the Ottilie Orphan Home Band of Queens. Banners and streamers were provided, and on the way up the Avenue groups of the distributors turned aside to the various hotels on the line of march to make delivery. The parade was preceded by a Young People's Conference in the Marble Collegiate Church.

When the mammoth *New Yorker* was opened in 1930, a presentation of 2,500 Bibles was made by the Society in order to provide each of its transient sleeping rooms with a copy. And when consent was gained for a similar grant to the *Hotel Commodore* in 1938, the presentation was arranged for Holy Week. Before distribution the 1,956 copies required were arranged in the form of a cross in one of the reception rooms of the hotel. In both cases each book bore the name of the hotel stamped in gold on the cover.

Each year the Society makes a canvass of the hotels, in order that worn or missing copies may be replaced, and any hotels which may previously have refused a grant of Bibles may reconsider. The necessity for renewal comes about chiefly from the defacements of wear and tear, but also because many of the books actually disappear. It is known that some depart accidentally because some individuals have written to that effect, but most of the disappearances are unexplained. In any case, if the Bible continues to be used elsewhere, it performs the function for which it was provided.

Beautifully printed and bound Bibles are supplied and very few hotels if any which have accepted Bibles have discontinued their use. Among the largest users are the following: *New Yorker*, 2,500 Bibles; *Commodore*, 2,300; *Pennsylvania*, 2,200; *Taft*, 2,000; *Mc-Alpin*, 1,700; *Park Central*, 1,600; *Lincoln*, 1,400; *Shelton*, 1,200; *Governor Clinton*, 1,200; *Ansonia*, 1,200; *Roosevelt*, 1,074; *Plaza*, 1,060; as well as the *Astor*, *Croyden*, *Edison*, *Prince George*, and *Victoria* with 1,000 each. Smaller but famous names also served are the *Ambassador*, *Barbizon*, *Savoy-Plaza*, *Vanderbilt*, *Waldorf-Astoria*, *Belmont Plaza*, *Ritz Carlton*, *Ritz Tower*, and *St. Regis*. It is our endeavor to supply the transient rooms of every hotel, whether large or small, and our coverage is approaching completion.

Some may wonder how it is that the New York Bible Society supplies the hotels of New York City with Bibles, when work of this character is being conducted on a national scale so effectively by the Gideons, the well-known organization of Christian business men. The reason is that our Society preceded the Gideons in this particular territory, and even in this type of work. As the result of a conference held between representatives of the two organizations in 1911, it was agreed that the Gideons would not attempt to supply the hotels of New York City, since our Society was already adequately performing this function.

What explanation theologians would offer we shall not venture to guess, but after a fire had destroyed the furnishings of one of the rooms of the *New Yorker*, we received the following note from its manager: "I thought you might be interested in an incident which occurred in the hotel last week. We had a fire at the hotel, and the room where it originated was completely gutted. When an inventory of the room was taken, only one item came through practically unscathed—the Holy Bible which you had provided. Its outer edges were singed and the cover charred, but its contents were unharmed."

Occasionally we receive complaints from guests that Bibles were not found in certain rooms. It would be helpful if such complaints were made to the hotel management. At times a grant of Bibles to the hotel in question may have been refused because of personal prejudice or lack of interest. At other times the copy may have been removed. In general, hotels are glad not only to receive Bibles, but

to give them the prominence they deserve by leaving them in plain view in the rooms.

In addition to Bibles furnished to hotels, copies are also placed by the Society in the reading rooms of hundreds of the lodging houses and mission homes throughout the city. For these special metal racks are provided to be affixed to the walls of the room, usually accompanied by two copies of the Scriptures. This arrangement makes for convenient access and replacement after use.

The value of having Bibles available to the millions of persons passing in and out of New York is many times manifested in the letters of praise and appreciation we receive both from the hotel management and the guests. Typical ones are these:

"When I arrived in New York City I found that by accident I had left my Bible, my usual traveling companion, behind. How happy I was to discover a copy in my room. Upon inquiring, noticing that the copy was quite fresh, the management informed me that they had received their first grant only the preceding week."

"I was reading one of your Bibles in my hotel while in New York, and was particularly attracted to the little leaflet pasted in front of it, *Selections for Your Emergency*. They are very good and so true. Would it be possible for you to send me some reprints of it? You are surely doing a very noble deed in putting Bibles in hotel rooms and I wish you Godspeed."

"I had never had the opportunity of reading the Bible before finding a copy in my room at the hotel. Now I should like to purchase a better bound edition for my personal and permanent use."

"This little note is just to inform you that your copy of the Holy Bible in my room at this hotel has been for the past three weeks food and drink to a stranger in your midst."

"Fifteen years ago I was leaving the ——— Hotel on a trip. Having no Bible with me I borrowed this one, intending to leave it on my return. Unfortunately I never came back to the hotel, so the book has remained with me ever since. I have never felt right about keeping it, so I am returning it with many thanks and the hope that it will do someone else as much good as it has done me."

"On my way home I stopped in New York at a hotel and enjoyed immensely reading from the Bible I found in my room. I am

writing to obtain a similar copy. I had never had the opportunity of reading the Bible before and I certainly shall appreciate having a copy of my own."

The next testimonial is a little unusual and illustrates best the value of placing the Word of God in hotels. "When I arrived in New York City I was discouraged and felt I had nothing to live for. Because of wrongdoing I was ashamed to meet my employer or see my wife and had written to each not to expect to see me again. But in my hotel room I found the Bible, my mother's book, and on my knees I asked God's forgiveness and found hope and peace."

From hotel managers we have received such commendations as these:

"We might add you are doing a great and good work and I certainly trust the results obtained will prove commensurate with the time, labor, and money expended."

"I thank you very much for the handsome copies of the Bible which we received today. I personally appreciate such a gift very much, as the Bible is a book I myself use as a companion on many a day."

"The delivery of parcels of every kind and description is almost an every minute occurrence these days, but let me assure you that no package was received with greater appreciation and enthusiasm than yours of Bibles which came yesterday. Please accept our most sincere thanks for your donation. Your Society is performing a most excellent service for the extension and promotion of the teachings of the Bible by placing copies of the Book of books in public places, such as you are doing."

"Bibles are a great necessity and very often, in fact at most times, are a comfort to the men living at the hotel, who appreciate and remember their early religious training by having one of your Bibles in front of them."

During the war we received the following letter from one of our boys in the service, a corporal in the Signal Corps: "I'd like to thank you for something I've never thought much about before—your job of supplying Bibles to all New York City hotels. It was really a pleasant surprise to find one in my room at the *New Yorker* last week-end. I'm not too religious a fellow, but it certainly meant a lot

to me to have a little spiritual sustenance in the midst of so much material comfort. Somehow, no matter how good a time I'm having in the big city, I think of my mother and all the others at home, and want to be with them. That good book sort of linked me with them—so I want to say 'Thanks a lot' for a few moments of unexpected happiness."

All must rejoice at such evidences of God's honoring of His own Word. At this time probably a higher percentage of the Bibles placed in hotels is being actually read than ever before, for rooms are scarce and the hotels are filled to capacity. Due to the depression, followed by the war and the subsequent era of high construction costs, no new hotel construction has been recently undertaken. Doubtless this condition will be remedied in the near future and new buildings will once more climb skyward and resume their march northward. Whenever such takes place the New York Bible Society wants to be able to see that every room of every new hotel is supplied with a copy of the Word of God.

XI. HOSPITAL VISITATION

"I was sick, and ye visited me." Matthew 25:36

Hospitals date from very early times. India, Persia, and Arabia had hospitals supported by their kings and rulers before the Christian era. However the advent and spread of Christianity in and after the fourth century gave a great impetus to all forms of public charity; and it was the monastic orders that earliest recognized the Christian necessity of systematic institutional care of the sick. Out of this early hospital system as its germ has the entire marvelous system of modern times developed.

It seems probable that the earliest hospital in the United States was the *Pennsylvania Hospital* in Philadelphia, founded in 1750, with Benjamin Franklin as the first clerk. The *New York Hospital*, with a charter granted in 1771, was the second hospital of importance. From these early beginnings there has now grown up in America a veritable forest of hospitals, until nearly every city and town has its own. The hospitals of the United States are now acknowledged to be the most handsomely and thoroughly equipped in the world and even serve as models for European architects.

New York City can well be proud of the eighty-seven municipal and voluntary hospitals which today look after its sick and incapacitated, in striking contrast to the single institution of this character that it had little more than a century and a half ago.

New York Hospital covers three blocks (ten and a half acres), and with the Cornell University Medical College, is located on York Avenue on the East Side between Sixty-eighth and Seventy-first Streets. This newest of Manhattan's medical centers (completed in 1932) shelters the city's oldest college. In 1769 Dr. Samuel Bard of King's College (now Columbia University) pleaded for "a hospital for the sick of the colony," which incidentally would serve as a medical training school. While anatomical instruction was given there during the early years, and the building was used as an army hospital during the Revolution, the hospital was not opened for

civilian service until 1791. Now the *New York Hospital* annually treats more than 20,000 bed-patients and more than 40,000 out-patients, accepting all "patients who need its help, without regard to race, creed, or ability to pay."

The second oldest institution of this character in New York is *Bellevue Hospital*, one of the twenty-six municipal institutions under the supervision of the Department of Hospitals. It is believed to be the oldest general hospital on the North American continent, and probably no other hospital in the world admits so many patients and treats such a diversity of ailments. For 1946 the number of cases almost totaled the population of New Orleans: 61,265 admissions and births, 325,805 out-patient visits, and 12,894 ambulance calls.

A city complete in itself, *Bellevue* covers approximately twelve square city blocks, with twenty-five buildings containing 102 wards and costing more than twenty-three million dollars. *Bellevue's* history goes back to British New York in 1736, when the city corporation ordered the construction of a "publick Workhouse and House of Correction" on the site of the present City Hall Park. Infirmary activities then were confined to a single room with six beds. To accommodate the ever-increasing numbers of the needy new buildings were erected, until by 1811 the hospital section of the workhouse had become its largest department. When further expansion became imperative, Belle Vue Farm, the present site of the hospital, was purchased (1816), and the new group of buildings became known as Bellevue Establishment. Constant increases in population and resultant clinical demands on the hospital during the nineteenth century necessitated frequent additions to and renovations of the plant. Modern *Bellevue* began in 1908, when it became a part of the "Bellevue and Allied Hospitals."

It will be observed that the history of the New York Bible Society and that of hospitals of the city have run almost concurrently. Early Managers were swift to appreciate the need of providing copies of the Scriptures for the sick, being first drawn to this field by a physician's application for a grant of one Bible and forty Testaments to be made to convalescing patients of a cholera hospital in 1832 (whether *New York* or *Bellevue* Hospitals is not stated).

In the Society's annual report for 1820 is found this modest

declaration: "The donation to Charitable Societies is too small to require a formal justification—yet your Board cannot but remark that, amongst the means for alleviating the sufferings of the sick and destitute, the distribution of the Bible forms no unimportant part. The consolation afforded by the Inspired Volume, is that of which the indigent distressed stand peculiarly in need. It points them to a power on whom they may depend for the supply of every necessary want; and where earthly comforts fail, and when even the hope of happiness on this side of the grave has been relinquished, the sufferer is supported, in the perusal of his Bible, by the cheering prospect of another and a better world."

A similar reference to our early endeavors in this field is found in the annual report for 1833, in which hospitals are announced as a specific area of operations. Among many other institutions listed it was stated that the Society was to "supply regularly with Bibles the humane and criminal institutions in our city, comprehending the House of Refuge, the New York Hospital, the Bellevue Hospital, the Institution for the Instruction of the Deaf and Dumb, the Debtors' Prison, the Penitentiary and Bridewell," and many others. Continuing, the report states that "The above now form the legitimate objects to which our Society stands pledged and committed; and numerous though they may seem, we take pleasure in declaring that they are far from impairing our strength; nor will they, though they were increased a hundredfold, impair it, while we maintain a prayerful dependence on Him who reneweth the strength of those who wait upon Him."

That there is a close relationship between sin and sickness medical men and theologians agree. Not that one is always consequent upon the other, but peace of mind frequently brings physical release, whereas all kinds of ailments follow in the train of the mentally and spiritually depressed. The Psalmist of old recognized this, and broke into a paean of praise to the Jehovah who "forgiveth all thine iniquities; who healeth all thy diseases," and raised his head in gratitude to the One who "is the health of my countenance, and my God." The Great Physician Himself joined the two ideas together when he said to the man whom He had just healed of paralysis, "Son, be of good cheer; thy sins be forgiven thee."

In the medical profession there have been many men of God who went about their business of healing the bodies of their patients while at the same time ministering to their spiritual needs as well. One of these was Dr. Howard M. Kelly, who served with rare distinction for many years on the staff of Johns Hopkins University. On one occasion Dr. Kelly said: "During the college period and after it, and again, especially in these latter years as a teacher, I have always been most profoundly interested, as a student of human nature and of medicine, in trying to find out what ailed the world about me. I would that young men everywhere could see that there is just one thing in the world that is worth making the object of our ambition, and that is to know, to love, and to serve God, and to know Him in the only way we can know anything about Him, through His Son, Jesus Christ. Christ's service is not a theory of life, or a philosophy, but a life, a new birth (John 3:3), a new creation. Behold, old things are passed away, and all things are made new (2 Corinthians 5:17). And this knowledge, which brings the peace the world knows nothing of, is shed abroad in our hearts by the Holy Spirit, who calls out and leads God's people in their earthly pilgrimage. The great effective instrument of the Holy Spirit by which these truths are authoritatively taught is the inspired Word of God."

This noted surgeon, whose book *A Scientific Man and the Bible* has been read the world around, was once invited to address a graduation class of nurses in Montreal. Unable to be present in person, he sent a message from which we quote a part: "I ask you to consider with me, in view of the brevity of our pilgrimage here on earth, of its serious hindrances, and the momentous issues to be decided before we depart for the larger life, whether any doctor or any nurse, brought as we are into intimate relationship with suffering humanity, has a moral right to assume charge of the sick if he or she is incapable of ministering to the spirit as well as to the body? How many death-beds are tragedies for the lack of just such ministration! This obligation becomes the more inescapable when we recognize that most diseases are in one way or another bound up with moral issues. If any nurse inquires how to fit herself for this ministration, my message is: Take the Word of God and saturate yourself with it, beginning with the Gospels, and remembering that the Holy

Spirit has been on earth since Pentecost waiting to guide men into the Way, the Truth, and the Life, which is Christ."

At the present time the New York Bible Society has two full-time workers who are engaged in hospital visitation and distribution of the Scriptures, Miss Ida M. Bowne and Miss A. Louise Thomas. Others devote time to this work on a volunteer basis, while there are several organizations which specialize in this field, such as the Bible and Fruit Mission, to whom we supply the Scriptures. For the sake of convenience the Society keeps a stock of various language editions stored at the hospitals it serves.

In going about their work our visitors secure an annual permit from the hospital authorities. Then as they move from ward to ward they seek permission from the nurse in charge to enter. Miss Thomas says: "My usual manner is to approach the first bed and say, 'Good morning' to the patient, 'would you like a book of the Bible to read this morning?' To this I get all kinds of answers, some for and some against the Word of God. At times it is a wave of the hand, or a shake of the head, meaning 'Do not disturb'. So I go from bed to bed. Often I meet people who are eager to talk with me about their spiritual difficulties and distresses. In departing I am glad to leave with them God's Word, which is able to meet every need of an inquiring heart. After leaving a Scripture Portion on my first visit, I am often asked for a New Testament or a complete Bible on a subsequent call."

Patients are generally very appreciative of such visits, for as in our Lord's day, the common people still hear Him gladly. On the other hand, there is at times such violent opposition that it causes one to wonder just how far our Christian teachings have penetrated the lives of our people and the civilization of our day. As a general rule, excellent cooperation is given to those engaged in this work, but today, when all the hospitals labor under overcrowded conditions, especially the city institutions, the demands on those engaged in this work are unusually heavy.

During the past year the Society's workers, both paid and volunteer, made 646 visits to 56 hospitals and distributed 253 Bibles, 642 Testaments and 50,879 Portions in twenty-seven different languages. This record of visits does not include the weekly services held by different groups on Sunday afternoons at which Scripture Portions

are distributed, and in which our workers frequently participate. Some of the hospitals maintain chapels, *Bellevue* having three, one each for the Protestant, Catholic and Jewish faiths; some also have full-time chaplains.

In nearly every large hospital our visitors find patients who require English, Italian, Yiddish, Hebrew, French, Greek, German, Spanish, Polish, Bohemian, Russian, Swedish, Norwegian, Danish, Hungarian, Armenian, Chinese and Japanese. Frequently they have calls for the Scriptures in such minority languages as Albanian, Arabic, Armeno-Turkish, Bulgarian, Croatian, Dutch, Esthonian, Finnish, Flemish, Ilocano, Lithuanian, Malay, Marathi, Portuguese, Roumanian, Ruthenian, Servian, Slovak and Bengali.

As in hotels, private rooms are supplied with Bibles, for these cannot be entered by our visitors on their daily rounds. At times the missionaries must pause by a bedside to read passages to those whose eyesight is affected, or who because of paralysis or weakness may not be able to grasp a book, or read for themselves.

Sometimes after receiving a copy of the Scriptures, a patient will be heard to exclaim, "Surely you do not carry *my* language!" Often they mention how difficult it is to secure printed matter in their own tongue, and for them to be able to secure the Word of God brings unspeakable joy. Also the fact that we accept no money in our visitation, but that every Bible is a gift, deeply impresses them, for many of these poor people have had a hard struggle to make a living and are bearing heavy financial burdens. So touched are they at times by our gift that they feel free to speak of their spiritual problems and ask prayer for themselves.

The libraries of many hospitals have been supplied with Bibles in English and some foreign languages for the purpose of circulating them among the patients. Ten libraries received Scriptures from the Society for this purpose in a single year. In one hospital the librarian requested additional Bibles for loaning purposes as she stated that a Bible class had been started among the patients, and some had requested the privilege of keeping the library copy for the duration of the class.

A unique type of hospital work is shared by our hospital visitors, the *Floating Hospital* of the St. John's Guild. Each summer trips on

special days are arranged for the city's poor and ailing children, accompanied by their mothers, on this floating playground. The present *Floating Hospital* is the fourth in a series of boats started in 1875, and is new, all-steel, fireproof, designed to be unsinkable. It puts out to sea six days a week during the summer, laden with families that are really poor—undernourished children and care-worn mothers. These seagoing summer resorts have cheered over two million underprivileged passengers, and enabled them to exchange the fetid, heat-sodden air of New York slums for the breezes that whistle cleanly up the Lower Bay. Medical service to mothers and infants is administered aboard ship under the supervision of a doctor and trained nurses, but there is a broad scope of interest covered through the daily program of the boat—classes in handicraft, games on the play deck, song hour, and baths and showers. On several occasions during the season representatives of the New York Bible Society visit the *Floating Hospital* and distribute to all races and creeds in their native tongue such portions of the Bible as seem to suit the individual's spiritual need. On one of their visits Captain Peter Johnsen, the seventy-four year old Norwegian skipper, showed our workers his well-worn Bible, and they presented him with a Norwegian-English Diglot of St. John. One year our workers distributed on the ship fifty New Testaments and 1,761 portions in sixteen different languages, together with 319 picture cards bearing Scripture verses for the nursery children.

Hospital management has often spoken appreciatively of the work done by our Society throughout the years. Dr. W. F. Jacobs, medical superintendent of *Bellevue Hospital*, wrote:

"It is pleasing to note that the spiritual work of *Bellevue Hospital* has kept pace with the medical and surgical care which has given *Bellevue* an international reputation. In the dawn of the existence of this old and world-renowned institution, a strong religious side of the work of the hospital was inaugurated. Throughout the long tenure of service of this institution to suffering humanity, the spiritual care of our patients has played an important role in their treatment.

"For many years, the hospital workers of the New York Bible

Society have visited patients of *Bellevue* and have made a material contribution to their spiritual needs by giving to those who so desired a portion of the Bible in their own language. In the last few years this work has been greatly augmented by the distribution of Bibles by your Society to various divisions of the hospital. At the present time Bibles have been placed in every ward of the hospital, in rooms for interns, rooms for nurses, rooms for employees, various libraries and recreational centers throughout the institution, as well as in all administrative offices.

"It is truly heartening to realize just how much these Bibles mean to the recipients. This, however, is not strange when one realizes that incidental to the present world chaos and general distress, days of darkness have fallen upon us. Truly man is not sufficient unto himself. This thought is inescapable. Certainly there has never been a time in the history of the world when there has been greater need for peoples of all faiths to turn strongly to the spiritual phases of life. All are turning, except the mad men responsible for present conditions, to God for comfort and courage. The thinking man of today conceives that in faith in oneself, one's fellowman, and in God, is to be found a trinity upon which we can, in these and in all times, depend.

"May I, from the depths of my heart, thank you for the good and beneficent work of the New York Bible Society in making visitations to our institution possible, the many kindnesses of your workers to our patients, and your generous gift of Bibles which have brought the true Word of God to our weary and heavy-laden unfortunates."

From *Goldwater Memorial Hospital* on Welfare Island, another city institution, comes this cordial letter from the medical superintendent, Dr. C. G. Scherf:

"While the physical welfare of our patients is being carefully studied, just as thorough consideration is given to their spiritual needs. Clergymen of the Catholic, Hebrew, and Protestant faiths daily visit the patients and minister to them. A great source of solace, too, to the patients are the Bibles that were so generously donated by the New York Bible Society. Three Bibles have been placed in a rack especially erected for that purpose in the solarium of each of the

thirty-two wards. There they are available at all times for the patients of the three different faiths, who happily avail themselves of the opportunity for spiritual consolation. In addition to the Bibles written in English and Yiddish that are in the wards and in the patient's library, there have also been donated by your Society other Bibles written in seven different languages. These are available in the library for the patients who are ambulatory; for those who are bedridden they are loaned as part of the library service given to all such patients.

"Bibles are also donated by the New York Bible Society for the Medical Library of the hospital, where they are frequently used by the professional staff."

The chaplain of *City Hospital*, Reverend H. Henry Spoer, Ph.D. wrote:

"Generally speaking, our ministrations to the Protestant patients in the hospitals of New York City would be more difficult if we had not the well-printed sections of the New Testament and copies of the Old Testament, so generously supplied to us by the New York Bible Society. They serve, among others, as a convenient means of approach in cases, which alas are only too frequent, where men and women admit that since their youth they have neither attended religious services nor read the Bible. It is certainly encouraging to find that, in spite of this, the offer of a Gospel or a New Testament is generally gratefully accepted. However, it does not end there, but frequently leads to a decided change of heart and mind. I have sometimes heard of the activity of these mute but very efficient little co-workers, as I call the gospel copies, years after I have distributed them. It has not infrequently happened that a former patient was obliged to return to the hospital for a second time in search of health, and I have been asked by many of them, 'Do you remember the little books of the Gospels which you gave me when I was here before? I have them still and always read them.'

"In view of such experiences, and I am not alone in this, the question is so often asked, 'Is the money expended for the production and distribution of Bibles well spent?' becomes irrelevant to anyone who is in the least interested in the moral and religious uplift of his fellowmen."

From Mr. Fred J. Loase, Executive Secretary of the *Manhattan Eye, Ear and Throat Hospital*, came this heart-warming communication:

"At a recent meeting of the Executive Committee of the Board of Directors of the *Manhattan Eye, Ear and Throat Hospital* there came to the notice of the Committee that the New York Bible Society has been serving the Hospital for many years through visiting in the wards, conducting meetings, distributing the Bible, and in holding special services at Thanksgiving and Christmas.

"The Board wishes me to convey to your organization its deep appreciation of this fine work, and to commend especially the faithfulness of Miss Ida Bowne and Miss Louise Thomas who have visited the hospital weekly for a great many years, and who have been instrumental in giving comfort and spiritual aid to many patients throughout this time. May I take this opportunity to express my own appreciation also of the great work your organization has done and is continuing to do."

Quite frequently pastors, returned missionaries, and Christian church members, even members of the Board of Managers of the New York Bible Society, are encountered—for sickness spares no one. Listed at times as patients in New York City hospitals are some of the most famous names of America—musicians, actors and actresses, inventors, politicians—celebrities from all walks of life. To some of them, preoccupied with their calling and swept by waves of popularity, the Word of God comes at a time when they are most likely to read it and reflect upon it.

In making their reports to the Board of Managers, the hospital workers on many occasions have requested prayer that the doors of the various hospitals may be kept open, and that access to others which are now closed may be gained. Wisdom is required on the part of these workers that as they go in and out among the sick and the dying, they may be able to seize the opportunity presented to them, to the end that many may be turned from darkness to Him who is the Light of the World.

XII. THE WORK IN HARLEM

“Behold, a man of Ethiopia . . . had come to Jerusalem for to worship.” Acts 8:27

Ten per cent of the population of the United States is colored. Unlike foreign immigrants, these colored people did not of their own volition choose America as a “land of the free and the home of the brave.” Rather their forebears were brought here largely as slaves and, due to the unequal battle they have been forced to wage, it is little wonder that the marks of their humiliating period of servitude have been slow in disappearing.

But they are not foreigners: they are Americans, some of them tracing their ancestry back to earliest colonial times. They speak our language; they wear our clothes; they eat our food; they attend our schools and churches; they fight our wars. And if they constitute a problem—we are so often apt to speak of “the Negro problem”—it is because that by our neglect, intended or unintended, we have allowed it to become so. Our Negro population should be considered a national asset, not a liability, and when all things are taken into consideration it probably has been such right along.

Long ago the theory that there is inherently a difference in the potentialities of races has been exploded. Such differences as may appear are superficial, being largely the result of environment and opportunity. Enlist a Chinese in an oratorical contest at Columbia University and the occidentals may as well withdraw: enroll a Jew in a school of medicine and he will walk off with top honors: educate and Christianize a Negro and you may produce a Booker T. Washington, a George Washington Carver, a Paul Laurence Dunbar, or a Robert R. Moton. The place to test such an experiment is not in Africa, nor even in our Southland, but right here in New York City. For in our city are 300,000 Negroes, and Harlem is the capital of colored America. All the virtues and vices of the race, the problems and possibilities, are in this “city within a city”, no more than twenty minutes from Times Square. The most densely populated block in New York is in Harlem.

There are really three Harlems—Negro, Spanish, Italian. But we are here concerned only with the Negro section, which lies mainly north of 125th Street and runs uptown between St. Nicholas Avenue and the East River as far as 155th Street.

Nieuw Haarlem was established in 1658 by Director Peter Stuyvesant, and was named for the old Dutch city. It was then ten miles from the little town of New Amsterdam on the island's southern tip, and was connected with it by a road built by the Dutch West India Company's Negroes on an Indian trail, now part of Broadway. Originally it was settled by a few Hollanders, French Huguenots, Danes, Swedes, and Germans who developed rich farms there. With the extension of the elevated rapid transit lines to Harlem in 1880, the section took its place as a fashionable neighborhood of New York City. During the great immigration waves of the 1880's and 1890's many Jews and Italians settled in Harlem, but the white groups began to move out of middle Harlem in the early 1910's, when Negroes from lower Manhattan succeeded in renting apartments there. The great influx of Negroes from the South and the West Indies, however, started in the first World War period, while Puerto Ricans and other Latin-American groups flocked to Harlem after the war.

Negro Harlem, into which are crowded more than a quarter of a million Negroes from southern states, the West Indies, and Africa, has many different aspects. To whites seeking amusement, it is an exuberant, original, and unconventional entertainment center; to Negro college graduates it is an opportunity to practice a profession among their own people; to those aspiring to racial leadership it is a domain where they may advocate their theories unmolested; to artists, writers, and sociologists it is a mine of rich material; to the mass of Negro people it is the spiritual capital of Black America.

Negro Harlem presents a strange contrast between fine residences and wealthy churches, wide boulevards, theaters, hotels, and cafés, and the most dreadful slums to be found anywhere. On or near 135th Street are many of the community's leading institutions: the Harlem Branch of the Young Men's Christian Association (opened in 1933 at a cost of more than a million dollars); a branch of the New York Public Library; offices of the National Association for the Advance-

ment of Colored People and the New York Urban League; three Negro newspapers; and the many offices of Negro lawyers and doctors. There are also many small business enterprises owned and supported by Negroes: markets, restaurants, and tailor shops. However, most of the stores on the avenues and on West 125th Street are owned by white merchants, who employ Negroes to administer quite a number of them. Most of the apartment houses in Harlem also are owned by white landlords who employ Negro agents to collect the rents.

The most popular religious denomination in Harlem is the Baptist, and Harlem has the world's largest church of that denomination, Negro or white—the Abyssinian Baptist Church. Founded in 1808, it is the largest, oldest, and most influential Negro church in New York. With a membership of more than 13,000, and over thirty auxiliaries, the church is actively engaged in many religious and community services. Every denomination is represented in Harlem, including Christian Science and the Unitarian Church. The extremes of "high church" ritualism and side-street missions compete for converts, not to mention Roman Catholicism. Harlem is plagued with "store-front" churches, many of which "die a-borning." Strange leaders arise to deceive the people, one of which, Father Divine, though not a product of Harlem, has from his "heavens" here become a symbolic figure.

It is to be regretted that Harlem is more notorious than famous, and that when the name is mentioned the average person is more likely to think of crime than of Christianity. Saloons, gambling dens, dance halls, night clubs, and such places cater continually to the weaknesses of the people. And due to overcrowding and impoverishment particularly, crime and juvenile delinquency have germinated in the tenements. Especially during the Prohibition years, the Harlems became the headquarters of several notorious gang leaders, who gathered recruits among the youth of the slums. Harlem's church groups and settlement houses, accepting the challenge, are doing their utmost to improve the morale of the locality.

The work of the New York Bible Society in Negro Harlem is of fairly recent date. Recognizing this area as a poor man's land, with half a million persons crowded into three square miles, the largest

single slum area in New York, the Managers felt that they had discovered a mission field right at their doors. So in 1929 the occasional itinerant visits of our agents were supplanted by the appointment of the Reverend John L. Bryan, at first as a part-time worker, who soon found his life calling as God's ambassador to his own people.

A Harlem depository was first established at 477 West 145th Street. Later Scriptures were stored in the basement of a private house, from which Mr. Bryan would set forth each day with a satchel full for house-to-house visitation. Later a small depository was established in the rear room of one of the Harlem parish houses, which in turn gave way in the fall of 1936 to a ground floor store which was opened as a Bible Society headquarters at 264 West 135th Street.

The establishment of a Harlem Bible Store and depository was hailed as a long stride forward in bringing the Word of Life to the Negro population of our city being administered to them by no foreign corporation, but by a community enterprise at the head of which was one of their own people. When the doors were flung open to the public, visitors from among the clergy and laymen to the new headquarters were loud in their praise. "Beautiful" was the exclamation that fell most frequently from their lips. Mr. Bryan joined with them by quoting a few appropriate passages of Scripture: "Hitherto hath the Lord helped us": and "Jehovah-jireh, the Lord will provide." Reverend H. Ingram Thomas, pastor of the Beulah Wesleyan Methodist Church, wrote: "I was so happy to see that you have established a center for Bible distribution in this neighborhood. From my personal knowledge of the situation I feel that this is not only a fine thing but an actual necessity up here. Your Mr. Bryan is well liked by pastors and people of the several churches, and his untiring energy in, and devotion to, the cause which he represents is an assurance of his success in a larger sphere of the New York Bible Society. We wish him and your organization abundant success in this project, and we shall do all that we can in our power to further the same."

When the store began operations there were shelves well stocked with Bibles and Testaments, both for sale and as free grants to the needy. A number of language editions were required and offered: English, French, Spanish, German, Dutch, Portuguese, Italian; even

several African languages and dialects. Some of the women of the Bible classes of the community provided funds with which curtain material was procured, while a religious library consisting of several hundred volumes on religious education, theology, evangelism, and such subjects was contributed by the ministers of the community. The Salvation Army chipped in with chairs, and publishers supplied free copies of nearly a score of denominational magazines. On the walls a series of large posters was hung, giving the history of the early translations of the Scriptures from Tyndale to the King James' version. Pedestrians were certain to be drawn to the sign "New York Bible Society—Harlem Depository"—words that shouted forth from the awning and plate glass windows.

For ten years the depository remained at this address, but in 1946 it was thought advisable to move to a more central location at 271 West 125th Street, the "Broadway" of Harlem. Here in the Bishop's Building the work continues under the supervision of Mr. Bryan with increasing usefulness and results, not the least of which is the welding of the divided efforts of the churches in Harlem into a common purpose.

Miss Alice T. Simmons has been added as a full-time worker and she and Mr. Bryan take turns at "keeping store" and visiting among the people. They address church groups, distribute Scriptures, and in all possible ways promote the interests of the Society's work.

No longer can the work in Harlem be considered in its infancy. Various methods have been tried to reach the people most effectively; some have been discarded as worthless; others have been retained and improved. Each year sees an increasing number of Scriptures both given away free and sold. Though many, like the seed of old, have doubtless fallen on hard ground, many others have found fertile soil and brought forth fruit, "some thirtyfold, some sixtyfold, and some an hundredfold."

Nearly 5,000 Sunday-school students and candidates for confirmation have received copies of the New Testament; the unemployed have been provided with Scriptures free; copies have been given to the unchurched; and through the pastors of the several Protestant denominations they have been distributed wherever there has been need. Excellent cooperation has been given by the Episco-

pallians, Methodists, Seventh Day Adventists, Presbyterians, and the Baptists. Through the latter a plan has been devised to present each candidate for baptism with a personal copy of the English New Testament.

From the Harlem depository the Scriptures are dispensed without charge to the needy, the shut-ins, and the blind. Visits are also made to homes, schools, stores, and churches. In addition to those given out by members of our own staff, Scriptures are distributed through many volunteer missionaries, and church groups are kept informed of our work. Wherever opportunity is given, sermons are preached in the churches by Mr. Bryan and our literature is distributed. Bible classes are given every possible assistance, and above all the various Harlem pastors are made to feel that the resources of the New York Bible Society, with the usual restrictions, are at their command. No deliberate effort to interpret the Scriptures is made, for our primary object is to get people to possess a personal copy of the Scriptures, read it for themselves, and put its teachings to the test. In the course of a year we not only distribute the Scriptures regularly in English, but also in Spanish, Portuguese, French, and in three or four of the important African languages and dialects.

In 1933 a meeting was arranged at the newly opened Y.M.C.A. at which the General Secretary and other officers of the Bible Society for the first time met with many of the Christian leaders of the colored people of New York City. The purpose of the meeting was described by Mr. Bryan, who was introduced by Mr. Henry C. Parker, Jr., Secretary of Activities of the Y.M.C.A., who acted as Chairman. Said Mr. Bryan: "We are here in order that those of you who are already interested in the work of the New York Bible Society may become more interested; and that those of you who are not definitely interested may be roused to cooperate with us; so that we as laborers together in one common cause, may unitedly strive to disseminate those noble ideals set forth in the Bible and reach out with its help through the distribution of it to save those of all races and nationalities for whom Christ died." Addresses were delivered by Mr. Henry K. Craft, Executive Secretary of the Harlem Y.M.C.A., by Mrs. Cecilia C. Saunders, Executive Secretary of the Harlem Branch Y.W.C.A., and by Dr. Millard L. Robinson, our General

Secretary. Opportunity was given for some of the leaders present to express themselves, and one of them, Reverend John H. Johnson, vicar of St. Martin's Protestant Episcopal Chapel, sounded the keynote for all when he said: "The work of the New York Bible Society in distributing the Bible to the people, especially to the colored people of the city of New York, is indispensable. Communism and atheism are destructive militant forces in Harlem, and we who are the Christian leaders of our people fully realize the effect and influence that the soapbox orators who advocate these doctrines have upon them. The Bible serves as the most dynamic power and weapon in combating these deadly enemies of the Christian religion. Because of these facts we should unhesitatingly support the work of the New York Bible Society. Its work of Bible distribution is needed more in Harlem than anywhere else."

One effective means of promoting interest in the work of the New York Bible Society is the holding of an anniversary service each year in one of the Harlem churches to coincide with the historic celebration that has been a feature of the work in Manhattan from the beginning. This practice was begun in Harlem fourteen years ago, and to it come delegations from the colored churches of all denominations of Greater New York. It is presided over by Mr. Bryan, greetings are brought by the General Secretary, and music is generally furnished by some of the combined choirs of the Harlem churches. To the date of this writing such anniversary services have been held in the following churches: Abyssinian Baptist Church, Mother African Methodist Episcopal Zion Church, Salem Methodist Church, Ephesus Seventh Day Adventist Church, St. Martin's Protestant Episcopal Church, St. Philip's Protestant Episcopal Church, St. Andrew's Protestant Episcopal Church, St. Mark's Methodist Church, Mt. Olivet Baptist Church, St. James Presbyterian Church.

At these anniversary services sermons have been delivered by the following guest speakers: the Reverend William Lloyd Imes, D.D., the Reverend John H. Johnson, D.D., the Reverend Shelby Rooks, the Reverend O. Clay Maxwell, D.D., Doctor James Moffatt, Bishop Lorenzo H. King, the Reverend Paul E. West, Doctor Henry Sloane Coffin, Doctor Mordecai W. Johnson, the Reverend Shelton

Hale Bishop, Professor Samuel L. Hamilton, Doctor Walter Livingstone Wright, and the Christian layman, Robert G. Le Tourneau.

When the beautiful new Y.M.C.A. building was opened, the New York Bible Society donated a Bible for each of its 300 resident rooms, and fifty additional copies for the chapel where a Bible study class is conducted each Sunday morning. Prior to distributing them, the Bibles were arranged on a table in the vestibule below the statue of Abraham Lincoln. In accepting the gift, the Executive Secretary of the Y.M.C.A. said: "We hope that these Bibles will be treasured by every resident member of this branch and that they will assist the members of the staff in promoting the basic principles upon which this institution is founded and for which it stands."

In 1935 Mr. Bryan held a Harlem Christian Youth Celebration in an endeavor to encourage young people to read the Bible. Six very attractive prizes were offered for the best essays on the life of Jesus, and quite a number of essays were received. From these the winning ones were selected by a committee of judges who were chosen from among the clergy, school teachers, and other friends of the Bible, and the prizes were awarded at a young peoples' meeting held at the St. James Presbyterian Church. For the occasion the church was filled, and music was furnished by five choirs from different churches and the Salvation Army band. Instead of a sermon, the youth who won the first prize, Cyril Dolly, a college student and a member of St. Martin's Protestant Church, read his essay, which had for its subject, "The Significance of Genesis, Luke, and Acts from a Student's Point of View." To meet these fine young people, and to observe their earnestness and zeal, inspired deep conviction as to the utter worthiness of attempting to reach this resurgent race with the Gospel of Christ.

The important part played by Negro troops in the two World Wars has received considerable attention from the secular press. It is a well known fact that there are no fifth columnists among our citizens of African descent: no section of our city's population is more loyal to the Stars and Stripes.

One regiment, the 369th of the Anti-Aircraft Artillery, made a notable record in both wars, and of them the residents of Harlem

are rightfully proud. Especially are they proud of the fact that the officers and enlisted men of this unit are for the most part products of Harlem itself, and that this regiment, formerly the Old Fifteenth, was the first American unit during World War I to see action in France with our French allies. New Yorkers will recall that prior to that distinguished service in Europe the regimental colors for the Old Fifteenth had been presented by the Union League Club.

One of the descriptive slogans applied to these Negro soldiers when they were at the front was this: "We are the color that won't run," and true to their motto, they are credited with never surrendering an inch of territory or losing a single prisoner throughout their entire 191 days under fire in the front-line trenches. When they returned home after the war, several notable citizens of New York sponsored a victory dinner in their honor at the Seventy-first Regiment Armory.

When the 369th was mustered again for World War II, the citizens of Harlem launched a "Buddy Bundle" drive. Each Harlemite was asked by the Regiment Women's Auxiliary to contribute a bundle containing various comforts for the men. The Harlem depository of the New York Bible Society had a share in this by seeing that each of the several hundred bundles included a handsome Service New Testament and Psalms.

Mr. Bryan has had the honor of serving as Regimental Chaplain of the 369th Regiment since 1942, holding the rank of captain. During World War II the regiment was again designated the 15th Infantry, New York Guard. However, since August 1st, 1947 it has been redesignated the 369th AAA GP NYNG. By virtue of his office, Scriptures from the Society have been made available by Mr. Bryan to the officers and enlisted men of this regiment, particularly while the unit is at Camp Smith, Peekskill, New York, during their annual summer field training periods.

The effectiveness of the Society's work in Harlem is witnessed by the fact that as a part of its ministry there during 1946, the New York Bible Society distributed 17,633 Bibles, Testaments and Gospels free of charge, and sold at a nominal price 21,004 additional volumes.

Apparently, in many respects the situation in Harlem is dis-

trekking. Here is not just a "quarters," but a big city under a tremendous economic and social handicap. It is a city in which lights and shadows are intermingled, in which joy and gladness and prosperity play hide and seek with their opposites. Lofty purposes and debasing practices vie with each other for supremacy. Evil seeks to destroy; good attempts to conserve and build. Harlem has those who prey upon ignorance and superstition; it also has those who seek and serve the best, who bring light for darkness, strength and courage to the weak, and a moral, virtuous, righteous, spiritual life to the multitude. While it has its Judases and Shylocks it also has its Pauls and Portias. Everywhere the interplay of these opposing forces is tremendous, but the good is surely in the ascendancy, and championed by the Christian churches and agencies, there is definitely a better time ahead.

The New York Bible Society is happy to have some share in bringing about such a consummation. And so are many individuals who are interested in this particular field of missionary endeavor.

Does such work pay? Let a pastor of one of our strong Brooklyn churches (white) answer. Says he: "One of our members, a fine colored woman, specializes in giving the Word to policemen and firemen. Every week she gets a dollar's worth of New Testaments from your Society for this work, sometimes *resolving to fast* in order to have the money, but usually the Lord provides otherwise. Three times God has raised her up from what seemed to be a death-bed, because she had this work to do."

This is a Negro Christian. This is the type of Christian the Bible, interpreted by the Holy Spirit, can produce right out of Harlem.

XIII. TO THE JEW — ALSO

“They have a zeal of God, but not according to knowledge.”

Romans 10:2

No distribution of the Scriptures in New York City would be complete that by-passed the Jew. For this ancient people has been here from the very beginning, and now there are two and a half million of them. That is to say, on the average one person out of every three encountered on the streets of this great city is a Jew.

When the British fleet approached in 1664 to demand the surrender of New Amsterdam by the Dutch to the Duke of York, already a considerable number of Jews had appeared among the colonists. And by the time Charles Dickens wrote his memorable description of his visit to America, already the first New York tenement for multifamily use had been erected in the Lower East Side (1833), and the most notorious “modern” slum flourished at Five Points—at the intersection of Baxter, Worth, and Park Streets.

Today the Jewish Quarter in the East Side contains the most densely concentrated Jewish population to be found anywhere in the world. Here tiny shops huddle between wide-fronted chain shoe stores and clothing establishments. Housewives carrying shopping bags walk to the dimly lighted food stores; shriveled old women sit on the steps before the tenements; an occasional elder in beard and *yarmalka* (skull cap) climbs the steps to a tiny synagogue maintained by some struggling congregation; a Jewish passerby may be solicited to come into the synagogue to make up a *minyán* (quorum of ten) so that the service may start. In this district may be found some of the marriage brokers who advertise “rich and professional connections” in the Jewish newspapers.

Not many New Yorkers know that in their city are two synagogues for black Jews, one of which is the Commandment Keepers’ Congregation on West 128th Street. Founded in 1919, it serves 800 of Negro Harlem’s 3,500 members of that faith. Eighty per cent of the congregation are Ethiopians, the others being American-born Negro

converts. The synagogue is also the headquarters for the Royal Order of Ethiopian Hebrews, Inc., a fraternal religious group dedicated to the study of the laws and culture of Israel. The congregation is orthodox, and services are conducted in both Hebrew and English. Its members are not to be confused with the Falashas, Ethiopian Jews, a few of whom live in New York but keep themselves apart from both white and Negro Jews, maintaining that they are the only real Jews. The Falashas claim descent from King Solomon and the Queen of Sheba; the Ethiopians of the synagogue trace their descent from Judah and Benjamin.

The Jews are a gregarious people. Whether living, working or playing, they flock together, an instinct instilled within them by the long siege of persecution and suffering through which they have passed. Whether in the East Side of Manhattan, the Gashouse District, the Garment Center, the Bronx, the Brownsville section of Brooklyn, at the Rockaways or Atlantic City, you will find them together. In numbers they seek strength and security.

The first thousands of Germans came to the Lower East Side at the middle of the nineteenth century. German Jews became traders, professionals, clothing manufacturers, furriers, jewelers, and by 1880 they were the dominant element in New York's Jewish community of eighty thousand. Then between 1881 and 1910, 1,562,000 Jews came to America. Many of these Jewish emigrants, chiefly from Russia, settled on the Lower East Side. Like other peoples in the region, the Jews grouped themselves in a more or less compact colony. Many of these new Jewish immigrants worked as peddlers or entered the expanding needle trades. Workshops, established in the tenements, enslaved entire families, and the sweatshop era began with its disease and degeneration. After a time many of these workers succeeded in improving their position, and a few became large-scale employers themselves. By appalling sacrifice, some Jewish families realized their fondest aspiration: a son became a doctor, teacher, or lawyer. Those who rose above poverty moved to more desirable localities, but "greenhorns"—new and bewildered immigrants, Jew and Gentile—continued to augment the population of the East Side until the third decade of this century, when quota laws severely restricted further immigration.

Conditions to which Jews were subjected became natural incubators of crime. It is not strange that from this area came one of the toughest thugs in the city's history, "Monk" Eastman, who rose at the turn of the century and commanded hundreds of gunmen, or that from his headquarters on Chrystie Street came in a later period Johnny Torrio, "Legs" Diamond, and Jacob (Little Augie) Orgen. But we must remember also that from this area Meyer London was elected to Congress in 1914; that it gave rise to Morris Hillquit, leader of the Socialist Party for many years; and that from here B. Charney Vladeck, of the *Forward*, was elected majority leader of the City Council in 1937. Among these immigrants were many intellectuals who brought with them their old-world avidity for culture. A lunch hour at a garment factory will find many of the workers absorbed in Tolstoy, Kropotkin, or Heine. Jo Davids and Jacob Epstein, sculptors, and Max Weber, the painter, are from the East Side, as are scores of younger artists whose works have gained wide recognition. And dear to many Jewish hearts are such names as George and Ira Gershwin, Irving Berlin, Al Jolson, Eddie Cantor, Fannie Brice, George Jessel, Lionel Stander, Milton Berle, and the Marx Brothers, all of whom have been influenced by the district's environment.

No description of Jewish life in New York would be complete without some reference to the Garment Center in which they so largely predominate, both in ownership and labor. This Center crowds the middle section of West-Side Manhattan between Sixth and Ninth Avenues, from Thirtieth to Forty-second Street. Here are produced three out of four of the ready-made coats and dresses, and four out of five of the fur garments, worn by American women.

Sixth, Seventh, and Eighth Avenues, main routes for heavy-duty traffic, are packed with trucks and busses. The curbs of side streets are lined with trucks unloading bolts of material and loading finished garments while other trucks wait for an opening. Through narrow traffic holes along the curbs, "push boys" guide handtrucks with garments waving from racks made of metal pipes. Into these crowded streets at noon thousands of workers, East and South European by origin, Italians and Jews mostly, descend for food, fresh air, and sun. They pour from buildings, congregate in groups, jam into

lunchrooms and cafeterias, and gather around pitchmen. A few minutes before one they take a final puff at a cigarette, look fondly once more at the warming sun, and crowd the doors to the buildings.

Not all New York Jews, however, are congregated in the East Side, the Bronx, or the Garment Center. Many have climbed to the top of the social and financial ladder, have taken their places as an integral part of American life, and are found living happily among their Gentile neighbors.

Whatever may be pointed to as its deficiencies (and what race is free from them?), we must never lose sight of the contribution the Jewish race has made to the world, nor what are the latent potentialities in this people. It was the Jew who gave us the Bible, the Messiah, the apostles, and the Christian Church. All the writers of the sacred books were Jews, so that Paul could truthfully say, "Salvation is of the Jew." Even today, one of America's foremost evangelists is a Baptist and a Jew, Dr. Hyman Appelmann, and among us are thousands of Hebrew-Christians to whom the Christian Gospel has proved to be the very "power of God unto salvation."

The Agent in charge of the Jewish work of the New York Bible Society at the present time is himself a Jew, the Reverend Samuel Modell. Born on the East Side, one of six brothers, while others in his family have made both money and their mark in the business world, he has "counted all things loss for Christ." It was while passing an open-air service at Times Square fourteen years ago that Mr. Modell stopped to listen to the preaching and heard God speak to his heart. Later he surrendered his life to Christ. Since boyhood he had occasionally come in contact with Christians, but his family had solemnly warned him against the perils of association with these "proselyters." Soon after his conversion he became an ardent student of the Word, and his heart was filled with warm compassion for members of his own race. So he decided to become a missionary to his own people, like Paul of old, and now day after day he seeks them out, in different Jewish communities of Greater New York, giving them the Scriptures, pleading with them, praying with them, pointing them to the light.

Another man who a few years ago was engaged in similar work as a Society Agent was a Polish Jew, Philip Grosfeld. Soon after com-

ing to this country, Grosfeld found himself friendless and penniless, sitting on a bench in Bryant Park. During a noon hour, some one gave him one of our Gospels—Matthew, the King and His Kingdom—whereupon he turned on the worker saying, "What I need is something to eat, not something to read. I am hungry." Undaunted, this Christian worker, recalling the words of our Lord, "I was hungry and ye fed me," said, "Come along; I will see that you get something to eat." Taking him to the Times Square Mission, this Polish Jew, as empty of heart as he was of stomach, received both food to eat and food to provide spiritual strength. Soon after he had accepted Christ, and the writer had the privilege of baptizing him and giving him instruction in the Word of God. He developed rapidly, like a baby feeding upon the pure milk of the Word, and soon was bearing testimony to others.

The New York Bible Society cooperates with all the different agencies of the city which are engaged in reaching the Jews with the Gospel. There are many of them. Some do house-to-house visitation, others hold open-air services, still others engage in radio work or the more permanent forms of mission work—such organizations as The Bronx Messianic Center, New York Jewish Evangelization Society, Christian Witness to Israel, Message to Israel, Inc., New York Gospel Mission to the Jews, and the American Board of Missions to the Jews, Inc.

One of these especially, the New York Gospel Mission to the Jews, has a long and honored history. It is located in the heart of Jewry on the East Side, next door to one of the community's large social centers, the Christadora House, in a building it purchased and remodeled for its special purposes. More than sixty years ago this work was founded by the Reverend Bernhard Angel and his wife, and has since been continued by their two daughters, Ruth and Esther. Bernhard Angel had been educated in Europe and was a devout and accomplished scholar. With his intimate knowledge both of the Jewish people and the sacred Scriptures, he was able to appeal to the most intelligent among them.

Throughout the years the New York Bible Society has provided this mission with thousands of copies of the Scriptures and has recently supplied their new chapel with pew Bibles. Some time ago an

unsolicited letter came to the Society from one of their staff, the Reverend Donald B. Fullerton, which reads:

"This is to express my deep gratitude to the New York Bible Society for making possible the free distribution of the Gospel according to Matthew among Jewish people in New York City. Each year there has been at least one fellow-laborer assisting in our summer work, a student from a Bible school or seminary. Many a Jewish eye has been attracted to the bright little Gospels in their red covers, bearing the Star of David and the title "The King and His Kingdom—By Matthew." Only those who promise to read are given copies, and always we seek to make sure the recipient is a Jew. When they object to a Christian book bearing the Star of David, we point out that Messiah had to be of the house of David, that Jesus was a direct descendant as shown in the first chapter, and that He is the last claimant to the throne. Then we ask them to name any other or any lineal heir to the throne of David today. Of course they cannot, and most always seem satisfied. Frequently this arouses interest to read and learn the facts of the life of Jesus as written by a Jew who was an eye-witness and who knew the Lord personally. We pray that as they have read, many hearts may have been touched, minds illumined and spirits born of God, in the light of the knowledge of the glory of God in the face of Jesus Christ,—their crucified, risen, exalted Messiah."

The average Jew is woefully ignorant even of their own Scriptures; for centuries rabbis have made the fatal error of substituting the *Talmud* (learning) for the *Tanaach* (Old Testament) as their official manual. Ten years ago the Jewish newspaper, *Morgen Journal*, becoming alarmed about the matter, published an editorial entitled, "Jewish People—Get Back to the Old Testament." In contrast to Moses and the prophets, whose words have been faithfully recorded by inspiration of the Holy Spirit, the Talmud consists of the oral law, traditions handed down by word of mouth, and deals with such widely variant subjects as civil and religious laws, astronomy, medicine, magic, and philosophy.

Mr. George T. B. Davis of Philadelphia has made a notable contribution to Jewish evangelization by the publication of a New Testament especially designed for Jews—New Testament (Old

Prophecy Edition). This Testament bears some pertinent introductory material so that the person unacquainted with it will be afforded a proper approach, and then throughout the body of the text there are indicated all references to and quotations from the Old Testament. This is a most convincing presentation, as it so plainly reveals the way in which the Old and New Testaments are inseparable parts of the same Book, their writings having a common theme, and their arguments being interwoven from Genesis to Revelation. Millions of copies of this edition have been distributed to Jews throughout the world, the New York Bible Society supplying it to the agencies engaged in Jewish evangelization in New York City.

The Jewish mind and heart are apparently opening more and more to the Christian faith. Increasingly encouraging contacts are being made—on the streets, in the homes and places of business, in jails and hospitals. When Fritz Kreisler was struck by an automobile and lay at the point of death in Roosevelt Hospital, Mr. Modell was one of the first to see him and witness to him. On a similar mission this faithful Agent has been present when a Jew was taking his long last walk to the electric chair at Sing Sing, and later has carried consolation to the stricken and sorrowing Jewish home.

One fine-looking but frail, elderly woman was seemingly quite offended when offered a Gospel of Matthew. She told the missionary that her people had their own Bible and their own religion, and it was much older than Christianity. When she learned that the missionary read from the Jewish Bible every day she became interested, particularly when informed that every word of the Old Testament was firmly believed. The priority of Moses and the prophets was frankly admitted, and she was told that all true Christians believe her Bible and are looking for the Messiah promised in it to come and accomplish His great work of restoration. When she heard this she began to soften. As one objection after another was raised and met, she became more interested and soon was led to see that the Messiah must die for our sins according to her Scriptures, and rise from the dead, such passages as Exodus 12, and Isaiah 53 being used. Before parting she had gladly accepted a Gospel.

One young man of well-to-do family and good education revealed

concern about spiritual things, but said rather ruefully: "You see, I have one great difficulty. I have studied science and am a geologist working for the government. My trouble is, I have been taught otherwise." He believed that all geologists and scientific men had rejected the authority of the Bible as the Word of God. The worker directed his attention to Louis Agassiz and some other more recent Christian men of science. Eventually he accepted a Gospel and later the missionary sent to him a copy of "Forethought in Creation," by Dr. W. Bell Dawson. From Texas this young geologist wrote back that he had read these books with interest and was looking forward to the time when he might discuss the matter further.

It is always a source of gratitude to our Managers when attention is called to the effectiveness of their efforts. Recently a Jew who had found his Messiah wrote as follows: "I obtained two portions of the Yiddish New Testament printed by your Society. It was such a New Testament as I had obtained at the Williamsburg Mission to the Jews at Brooklyn nineteen years ago, and I am thankful to say that I have been a believer in our Lord Jesus Christ ever since. May I take the liberty of suggesting to your Society that the Yiddish New Testament be printed not only in portions, but the complete New Testament in great quantities. Your Society will have accomplished, in addition to all the other good and faithful work already being done, a blessed service in bringing the Glad Tidings of the Son of God to many of the lost sheep of the house of Israel."

From Lancaster, Pennsylvania, came an order for some Gospels in the German language for some German Jews, who as refugees had sought asylum in this country. It stated: "I am writing to you on behalf of some German Jews who have come to our country and are living here. As yet, they cannot speak or read English, and I am desirous of giving them the Word of life in German." In answer to such requests we send samples of the German Gospels, including the Diglot portions of St. John, which have English and German in parallel columns.

To give the Gospel to the Jew is a divine command, the instructions reading, "to the Jew first, and also to the Gentile." (Romans 1:16). It would be a sad reflection indeed upon the vitality and missionary quality of Christianity if we should allow this honored and

ancient people to remain for centuries among us and not be touched with its power. Certainly in distributing the Scriptures to the Jews two things are being accomplished. First, Jewish hearts are being reached with the message of God's redemption through the death of the Messiah, that they may become members of that Church in which there is neither Jew nor Gentile. Second, Jews are being given the God-ordained message in the light of which they may call on the name of the Lord and be saved in the coming dark time of Jacob's trouble, when it is said that "they shall look upon him whom they have pierced, and mourn for Him," and when "all Israel shall be saved."

Only eternity will reveal how great is the harvest of souls from among the brethren of our Lord the faithful dissemination of the Scriptures has gathered.

XIV. SCRIPTURES FOR THE BLIND

"One thing I know, that, whereas I was blind, now I see."

John 9:25

Of the five senses, by far the most tragic to lose is that of sight. A blind person sits in a world of darkness. To him come not the glories of a sunrise or sunset, the prismatic colors of the rainbow, the bursting glory of a spring flower, the brilliant plumage of a migratory bird. He cannot gaze into the eyes of his dearest friends, nor find encouragement in the smiles of wife, mother or child. His is a bleak world indeed.

Yet the majority of blind people are neither despondent nor discouraged. They have made the required adjustment, whether misfortune visited them early or late, and are generally optimistic, cheerful, and thoughtful to others.

It is to the everlasting praise of such grievously afflicted ones, therefore, that from their ranks have risen some of our highest talents in the world of literature, music and hymnology. Who could ever repay their debt to John Milton, Helen Keller, or Fanny Crosby?

Milton's sonnet on his blindness was an expression of his sincerest conviction that God in closing his bodily eyes had meant to enlarge and clarify his inner vision and make him one of the world's true seers. Said he,

When I consider how my light is spent
Ere half my days in this dark world and wide,
And that one talent which is death to hide
Lodged with me useless, though my soul more bent
To serve therewith by Maker, and present
My true account, lest He returning chide,
"Doth God exact day-labour, light denied?"
I fondly ask. But Patience, to prevent
That murmur, soon replies. "God doth not need
Either man's work or his own gifts. Who best
Bear his mild yoke, they serve him best. His state
Is kingly: thousands at his bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait.

Would that all of us could turn our afflictions to such good account, recognizing "that all things work together for good to them that love God, to those who are the called according to His purpose".

There is a world of blind people that those possessed of normal eyesight are scarcely conscious of—in India, a million and a half; in China two million; in Japan sixty thousand. Even in the United States with its improved medical facilities and other benedictions, there are some 115,000, of which 1,500 are veterans blinded in the late war.

With the thought of more adequately providing for the needs of these people, President Hoover in 1931 extended invitations to fifty countries to participate in a world conference on work for the blind to meet in New York City. Delegates were carefully selected so as to have every phase of the work represented. Among the many excellent objectives growing out of the conference was this: "To promote the cooperative use of embossed literature through interchange of books among friends of the blind in furthering the general welfare of those without sight."

The New York Bible Society early acknowledged its responsibility to provide the blind of New York City with the Scriptures. More than a century ago, in the records for the year 1840, we read: "Provision was made for supplying the poor blind on leaving the asylum." That, however, merely meant putting in their hands an ordinary copy of the Scriptures, which someone else must read to them. Light it was, but very indirect light.

"Braille books are the eyes of the blind," says Helen Keller. "They reveal the glories of the light-filled world. They help us to forget our limitations." It was not until these appeared that the twilight began to disappear. How the Bible came to be published in raised letters at enormous expense, and distributed free to all who required it, is a most inspiring story.

About a hundred years ago when schools for the blind were first being started in the eastern part of the United States the original Line Type was used. This was our ordinary system of reading, with the old Roman letters raised to make them susceptible to interpretation by touch, and could be read with both the finger and the eye. In the late sixties the Dot System began to be used, also New York Point and American Braille. Characters were formed by groups of

dots placed in different positions, and abbreviations were added for such words as "the," "for," "with," and "of," which simplified matters by saving space and allowing more rapid reading and writing. In these Dot Systems there was a great advantage for writing especially for the younger group in schools.

Through a process of evolution has come our present standard type Braille, which is sometimes known as Universal Braille, named for its author and inventor, Louis Braille, a blind man.

Another raised system is the Moon Type, which came into existence around 1847, and lends itself especially to elderly people, or to those who find the other types a nervous strain. It was invented by a Mr. Moon, a blind Englishman, to accommodate the fact that he was old and needed a more legible system. The letters of this system are formed from angles, lines and curves which are made larger than the other reading systems.

In 1935 came another great advance step in providing the Bible and other books for the blind through the invention of what is known as the Talking Book. This is based on the phonograph record idea, so that those who cannot read may hear. Upon hearing one for the first time, a blind person called this the "miracle of the ages," while another said, "It is the blind person's nearest approach to the regaining of sight."

An invention of this kind was greatly needed, for not more than twenty-five per cent of the blind ever acquire the ability to read with their finger-tips; such is hardly possible for those who are aging, whose sense of touch is growing less acute. This being true, a large majority of the blind people in this country can have no contact whatever with the outside world except as it is brought to them by the spoken word of some other person, or through the agency of some such instrument as the radio and the phonograph. The Talking Book is the answer to this need, and was produced after years of effort to provide a medium whereby some 85,000 blind people who cannot read may enjoy the Bible and other great works of literature.

The Talking Book is a set of special phonograph discs on which has been recorded the subject matter of any particular piece of literature. The principal difference between these records and those of the ordinary phonograph is that these play for seventeen minutes or more on a side, while an ordinary record plays for only about

four minutes. The discs themselves are standard size, being twelve inches in diameter. These long playing records of Talking Books became possible through an invention which enables the recording to proceed in a much narrower groove and at a slower rate of revolution, so that vastly more can be taken down within a limited space on the disc. For example, the entire Gospel of John is recorded on the two sides of four discs, a total of eight seventeen-minute records. Though much longer the Book of Psalms is recorded in its entirety on both sides of nine discs.

The long playing record, or Talking Book, requires a special instrument for its use. However, it operates very much the same as a regular phonograph except that the table which carries the disc turns at only thirty-three revolutions a minute, while the regular phonograph turns at about seventy-eight revolutions a minute. The universal machine is equipped for either alternating or direct electric current, and the control board devices are so constructed that they may be easily manipulated by touch.

As the machine was being perfected it was discovered that a complete radio set could be combined with it at very little additional cost, since the same loud speaker would serve both instruments. Accordingly the Talking Book reproducer brings to the blind not only a reproduction of recorded literature, but news, church services, and music of the outside world.

The New York Bible Society joined with the Library of Congress by defraying half the cost of an original first edition of the books of the Bible, and the General Secretary, Dr. Robinson, recorded a number of the books. Like the rest of the Scriptures, the Talking Books are distributed at a nominal price to those able to pay, and entirely free to those without means. They can also be borrowed for temporary use from the Library of Congress.

During the war some 1,500 of our boys lost their eyesight. To these the Society is offering the books of the Bible either in Braille or on Talking Book records entirely free. Due to the high cost of producing books for the blind, in almost all cases they have to be subsidized in some form or other. For instance, volumes in Braille cost \$2.50 each, and twenty-one volumes are required for the whole Bible—sixteen for the Old Testament, and five for the New. Talking

Book records cost \$1.00 each, with 129 required for the Old Testament and forty for the New.

For more than twenty years, Miss Mary E. Keebler, who is an exceptionally talented blind person, has been the New York Bible Society's representative to those who sit in physical darkness. She distributes the Scriptures both in the Braille and Moon systems, but does not leave off there. She teaches the blind to read by the use of either of these systems, and ministers to them in many other ways that are helpful.

Miss Keebler is an example of how proficient some blind people become in the use of the Braille. She has a special typewriter upon which she conducts her correspondence and prepares the reports of her work. When she personally renders her reports to the Board of Managers, she reads them by finger-tip with as much facility as the other workers read theirs with full vision.

Let us accompany her as she goes about her work. Yonder is a very elderly lady the first graduate of Vassar, who wants to learn to read Braille. Here is a gentleman with two artificial limbs, and of course blind, who has a very fine Christian background and is a devout Bible student. Over there is a partially deaf and blind woman who is beginning to read nicely and is eager to learn more. There is a woman, a partial invalid, who is a great Bible reader. There is another lady who is gradually losing her sight; the visitor helps her with her knitting so that she can pass away much idle time, and at the same time help others by working for the Red Cross. An elderly gentleman who lives alone in a furnished room wants to learn to read and though in his seventies is beginning to take up Braille. He studies the lessons assigned to him by Miss Keebler, and the time he spends in preparing them helps him to pass away many long hours. A lady has an additional handicap because of an injury to her right hand, so she must begin all over again by learning to read with her left hand. With Miss Keebler's encouragement she attempts this second stupendous undertaking. Some of the blind ask to have the Scriptures read to them, and in some homes classes are organized where groups meet to learn to read. Other benefits accrue from these classes. Some have been encouraged to continue in their music, putting the Braille music system into use, thus enabling them to mem-

orize some of their beloved hymns. By employing both words and music they can play and sing in church, prayer meeting, and Sunday school. Scriptures are also used in these services, and the blind are made to feel that they are normal people doing the things they used to do when they could see.

Five mornings a week are devoted to the blind in all parts of the city by Miss Keebler and her companion. One morning a week is spent in Harlem, another in the Bronx, and the remaining three in Manhattan. Visits are made to homes, institutions, and hospitals. The teaching has been gratifying, for study follows, and when a raised system is mastered, the person cannot only read his Bible, but many other books and magazines that have been made available through other agencies. In such classes there is not only the value found through study, but that of mutual encouragement and exchange of personal experiences. In one of her classes the women are in middle life and several have lost their sight recently. As the lessons proceed, and the teacher talks things over with her pupils, their courage is renewed and their ambition stimulated, until soon they find themselves doing many things they formerly did—things that both they and their families had written off as gone forever. As the weeks pass by, they gradually forget their handicap and are able to find their niche in life once more. Not content with her visits, some of her blind friends consult Miss Keebler by telephone, while others come to her apartment by appointment.

When the Talking Books were first distributed there came such delightful letters of reaction as these:

"It is impossible for me to express my gratitude for my magical box, the Talking Book. When I think of all the skill and infinite patience which went into it, I find my eyes swimming and my throat tightening."

"I am delighted with my Talking Book reproducer. I want to thank you for what I believe will prove to be a wonderful help and inspiration to the blind."

"Often I am too tired after a day's work to run my fingers over a Braille book. I am sure the Talking Book machine is going to be one of our greatest blessings. I feel so grateful to possess one."

"Please do not measure the degree of my appreciation by the

time it has taken me to express it. As a matter of fact, I have an old Remington typewriter which I used in the telegraph service thirty-five years ago, and during a trip I made with it about two weeks ago it was damaged so I could not use it. I do not know how to thank you sufficiently for the splendid records of the Bible. It is my purpose to purchase the remainder of the Bible, but until I can do so I am sure from these there will be ample food for thought and many wonderful lessons to be learned. Yours is one kind of work in which I think God will find no fault in 'that day', and you must be most happy to know that you are contributing so wonderfully toward preaching the Gospel."

From one of the Society's blind friends in Florida came the following: "This gives me the opportunity to express my great joy, comfort and profit in the daily reading of my Bible in Braille. It is a precious privilege to be permitted to read for myself, and for this I give thanks. First I read New York Point, and then in a few years learned the Braille system which is not difficult to master. It is well worth the effort of any with impaired vision to learn this system for in so doing it will open to them a wide field of reading, and best of all the Sacred Scriptures. 'The entrance of thy words giveth light.' So if I am in darkness in respect to natural light in this world, my trust is in the One who said, 'I am the light of the world.' I would like to add that often when wakeful during the night, a small copy of selected portions of the Bible is kept close to my bed. In the quiet and darkness it is a comfort to read the Word, and by so doing I have committed several portions of the Scripture to memory. May our God richly bless you in your work of spreading His Word to others."

The Reverend John Adamczyk was a useful Agent of the New York Bible Society for many years, distributing Scriptures to foreigners, particularly Russians and Poles. When in later years his eyesight failed, he undertook to learn the Braille system. His reaction is interesting, for he testifies that the Scriptures were much clearer to him in Braille than when he had previously read them either in Polish or English. This he attributed to the fact that he had to read them more slowly.

After losing his sight, a person may desire to read the Bible

again, but to do it with the finger instead of the eye is so very different that he does not always have the courage for the task. It may require several visits to convince a beginner that he can learn. Says Miss Keebler:

"One of the most interesting pupils I taught during the past season was a gentleman seventy-five years old who learned to read the Moon Type in less than six months. He is a man of intelligence, was a great reader and a choir director, so it seemed to him that when he lost his sight everything was gone. Now that he can again read his Bible his entire outlook on life has changed and real joy rings in his voice.

"Another one of my new pupils in his seventies, a former music critic on one of our New York newspapers, said when I first visited him that to him life had lost all meaning. When he learned that I was also a music teacher he became interested, for he discovered that we had something in common. Music is a loved art. I told him that I had taught people as old as ninety, one a professional pianist who even played at ninety, and another who was the first woman detective for the Pinkerton Company. My new pupil needed to be assured that with perseverance he could do what others with similar type of personality and mind had done. The second time I came his attitude had changed. He said, 'With faith in God and trust in my friends and a teacher who wants to help me, I cannot let them down.' "

One of these blind friends, Mr. A. Edward Buckingham, out of appreciation for what the Society was doing sent this "Thank You."

Though the darkness is ever appalling,
And my days are as dark as the night,
There's a beautiful radiance calling,
Which is leading me into the light.

'Tis the knowledge of One who is watching
The sparrows, lest any should fall,
That is filling my soul with gladness,
Till I fear not this darkness at all.

For I know now His love doth prove us
From His bounty our needs to the end,
And your kindness is proof of His sending,
In His name, then, I thank you, my friend.

XV. THE FUTURE TASK

“Go ye therefore, and teach all nations . . . lo, I am with you
always, even unto the end of the world.” Matthew 28:19,20

When Alexander Watson brought to a close his review of the New York Bible Society in 1858, he turned for a fleeting glance into the future. With prophetic eye he enumerated three things which at that distant day he considered to be essentials for the continued expansion of the work: first, proper direction and exact accounting; second, an independent status within its territory both for the raising of funds and the distribution of the Scriptures; and third, a permanent and free location for a headquarters building with adequate provision for offices and depository.

In the providence of God, as this second history of the New York Bible Society is written, we can thankfully acknowledge that each of those objectives has been fully realized. The Society gives an exact accounting of every dollar received and expended and of every copy of the Scriptures distributed. It is now recognized as the sole agency responsible for supplying the Scriptures within the city and about the harbor of New York, and alone has access to the churches of the city for the financial support of this work. And through the generosity of the Talcott family the Society now conducts its important business from its own centrally located building.

But now that so many years have passed, it would seem proper for us to assay our task and turn a prophetic eye toward the distant horizon. We have witnessed the miracle of planting of the Seed of the Word, the watering of that Seed by the Holy Spirit, its cultivation and growth, the flowers as they have appeared, and eventually the fruit. From an annual distribution of less than 2,000 copies of the Scriptures in 1809 there have now gone forth 652,822 copies in 1946, and a total distribution in our entire history of 137 years of 29,483,263 copies.

Naturally tremendous changes have taken place within the city itself in this period of time. The original few thousand people located

on the lower end of Manhattan have been succeeded by millions scattered over the five boroughs. These have continued to move northward and eastward, and to overflow the barriers of rivers. And while the increase in population is not due primarily to the tidal waves of immigration as in years gone by, the increase is there nevertheless, and prophecies of a metropolitan population of ten millions of people within two or three succeeding decades are freely made. Even now Puerto Ricans in unprecedented fashion are settling among us at a rate of thousands a month, flying like birds in droves pointing for home. Certainly the hotels, hospitals, and even the jails, were never so crowded as now.

Recognition must be given to the fact that while we hold the "one world" concept as an ideal, there exist in fact two worlds. Christian emphasis has always been on the second world. Abraham, father of the faithful, had a keen eye for that second world when he broke away from his ancestral moorings at Ur of the Chaldees, and set his face toward that city "whose builder and maker is God." And the Apostle Paul brought that distant planet into clear focus when he said, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

That two-world concept is a very realistic one, as the world continues to witness the eternal struggle described by Lowell as, "Truth forever on the scaffold, wrong forever on the throne."

An alien philosophy confronts and threatens the world—a philosophy that is communistic, materialistic, and atheistic. Armed with false hopes though fortified by radiant promises, like the song of the siren it transforms men into beasts. But it is dreadfully real, and it is tragically dangerous.

The antidote to communism is Christ, and the answer to its false propaganda is the truth contained in the Word of God. Surely there was never a time when the need for a wide distribution of the Bible was greater, not only to the spiritual derelicts and those facing the sunset years of life, but to the children in our homes and the young people in our schools and colleges. The giving of the Bible to

our foreign population, to the Negroes, to the Jews, was never so obligatory as today. It should be esteemed not so much a privilege as a duty, and as a protection to all we hold dear in our democratic way of life, the sanctity of person and property, and the possession of freedom of speech, press, and worship.

The method to be employed in reaching the people with divine truth will have to be adapted to the changed conditions under which we now live. When doors are locked against the house-to-house canvasser, the radio must find its way through. And when people are so absorbed in their daily occupations that they will not devote time to reading, then texts of Scriptures on the transit systems must be flung before their eyes with compelling force.

As the years have rolled by, the responsibilities of the New York Bible Society have grown. The population of New York City has increased; the cost of production and distribution has increased; and the need has increased. Every generation presents a new claim upon us for the Word of God. Shall we not rise as faithful stewards to meet the challenge of our day, that the Word of God may "have free course, and run, and be glorified?" We must not fail—we dare not fail.

We would not lay down our pen without expressing our thanksgiving to God for His overshadowing presence in the work of the New York Bible Society throughout the years, and to His people for their gifts and prayers without which such a record as this could never have been written. On November 29, 1832, Timothy R. Green, in concluding his report of the Society's activities, said,

"Your Board would express its conviction, that whatever benefits to the community may have therefore flowed from this Society, they are the results of close dependence upon the Answerer of prayer. His shrouding Providence has again and again broken away, and offered from the bosoms of its opening clouds, fields of duty new, and large, and full of promise to our humble toil. He has enabled us more than once to reap where we had ourselves sown, a favor which the Lord of the harvest bestows upon few of His laborers. Our whole history confirms the testimony of the prophet, 'It is not in man that walketh to direct his steps,' and yet our course has been almost undeviatingly onward, if not continually and uniformly accelerated.

While we recognize the arm which has been stretched out to direct, and to uphold us, we would cling to it anew, and confide in its strength. We call upon all who have watched our progress and especially on all those whose aid hath furthered it, to inscribe our name and our efforts upon the scroll of their daily supplication with which they enter the presence of the Highest, and draw near to the throne of His grace, and there to give them, with their own holiest and fondest hopes, into the hand of the one Great Intercessor."

To which, one hundred and fifteen years later, we can only add, "Amen—so be it, Lord."

APPENDIX A. OFFICERS AND STANDING COMMITTEES (1947)

OFFICERS of the NEW YORK BIBLE SOCIETY

President

FRANCIS B. SANFORD

Vice-President

WILLIAM E. REED

Secretary

CHESTER H. STEVENS

Treasurer

EDWARD C. PARISH

General Secretary

REV. DAVID J. FANT, Litt.D.

STANDING COMMITTEES

COMMITTEE OF WAYS AND MEANS

WILLIAM E. REED, *Chairman*

OTTO GRIMMER, S. FREDERICK TELLEEN, GEORGE N. LINDSAY,

JAMES C. FORSYTH, WILLIAM H. MOORHEAD

COMMITTEE ON APPLICATIONS

OTTO GRIMMER, *Chairman*

E. SCHUYLER QUACKENBUSH, PAUL D. DONCHIAN, SIDNEY B. FITZ-GERALD,

ALVIN E. BLOMQUIST, J. RUSSELL ROBERTSON

CITY COMMITTEE

S. FREDERICK TELLEEN, *Chairman*

FREDERICK N. WHITFORD, GEORGE C. KASTNER, JOHN R. MYGATT,

HENRY K. WHITE, O. Y. LEONARD, CHESTER H. STEVENS

MARINE COMMITTEE

JAMES C. FORSYTH, *Chairman*

FRANK B. HUSTON, JOHN J. PHEELAN, HERBERT R. HAHN,

STEWART ROBERTSON, OSCAR W. EHRHORN

IMMIGRANT COMMITTEE

GEORGE N. LINDSAY, *Chairman*

LARS P. LARSON, HENRY J. HOTH, NORMAN C. ANDREW,

HERBERT J. HERRLICH, WILLIAM R. LUHRS, ROBERT TERRESON

COMMITTEE ON VACANCIES

WILLIAM H. MOORHEAD, *Chairman*

WALTER S. OPPERMAN, HARRISON DEYO, MORRIS M. TOWNSEND

JOHN NICOLSON, LeROY E. KIMBALL, LeROY T. STRATTON

APPENDIX B. BOARD OF MANAGERS (1947)

Elected

1938	NORMAN C. ANDREW	Calvary Methodist Church
1938	ALVIN E. BLOMQUIST	Madison Avenue Presbyterian Church
1947	MORTIMER BOWEN	Calvary Baptist Church
1943	WILLIAM M. CHADBOURNE	Trinity Church
1942	CARL L. CLEAVER	Marble Collegiate Reformed Church
1937	D. LEIGH COLVIN	Broadway Temple Methodist Church
1940	W. ROSS DAVIDSON	Church of the Ascension, Staten Island
1945	FRANK E. DAVIS	Hanson Place Baptist Church
1938	HARRISON DEYO	French Church du Saint Esprit
1929	PAUL D. DONCHIAN	Society of Friends
1942	OSCAR W. EHRHORN	Church of the Holy Apostles
1947	ELLSWORTH ERB	First Methodist Church, Port Washington, N. Y.
1901	BRUCE M. FALCONER	Christ Methodist Church
1936	SIDNEY B. FITZ-GERALD	Fort Washington Collegiate Reformed Church
1941	JAMES C. FORSYTH	Metropolitan-Duane Methodist Church
1945	HARRY C. FRANCE	Methodist Church of St. Paul and St. Andrew
1947	CHARLES E. GREMMELS	Church of the Redeemer, Morristown, N. J.
1934	OTTO GRIMMER	First Baptist Church
1923	G. H. GUDEBROD	Riverside Church
1940	HERBERT R. HAHN	Broadway Temple Methodist Church
1938	HERBERT J. HERRLICH	St. James Lutheran Church
1937	HENRY J. HOTH	St. John's Lutheran Church
1921	FRANK B. HUSTON	Eighth Avenue Mission
1943	SAMUEL D. JONES	First Congregational Church of Flushing
1936	GEORGE C. KASTNER	Middle Collegiate Dutch Reformed Church
1941	LEROY E. KIMBALL	Christ Methodist Church
1946	HUGH J. KIRKLAND	Tremont Methodist Church
1933	LARS P. LARSON	Gustavus Adolphus Lutheran Church
1940	O. Y. LEONARD	Riverdale Presbyterian Church
1947	MADISON H. LEWIS	Brick Presbyterian Church
1941	GEORGE N. LINDSAY	St. James Church
1939	WILLIAM R. LUHRS	Tremont Presbyterian Church
1927	EDWARD H. MOHR	Bedford Park Presbyterian Church
1939	STANLEY H. MOLLESON	St. Stephen's Church
1935	WILLIAM H. MOORHEAD	Fort Washington Presbyterian Church
1943	WEBSTER S. MORGAN	Collegiate Reformed Church of St. Nicholas
1938	JOHN R. MYGATT	Broadway Presbyterian Church
1940	JOHN NICOLSON	Fifth Avenue Presbyterian Church
1923	WALTER S. OPPERMANN	Bedford Park Presbyterian Church
1906	EDWARD C. PARISH	Grace Church
1938	JOHN J. PHEELAN	West End Presbyterian Church
1945	HAROLD B. PRETLOVE	Glenmore Avenue Presbyterian Church
1935	E. SCHUYLER QUACKENBUSH	Fourth Presbyterian Church
1947	HENRY E. PELLE	Lafayette Friends Meeting, Brooklyn, N. Y.
1934	WILLIAM E. REED	West End Collegiate Reformed Church
1945	WILLIAM H. REHMAN	DeWitt Memorial Church
1940	J. RUSSELL ROBERTSON	Broadway Tabernacle
1942	STEWART ROBERTSON	Fort George Presbyterian Church
1930	FRANCIS B. SANFORD	Harlem Reformed Church, East 89th Street
1946	CYRUS W. SCHAMBS	First Presbyterian Church
1940	WILLIAM E. SIMS	Church of St. Mary the Virgin
1942	CHESTER H. STEVENS	Riverside Church
1943	LEROY T. STRATTON	First Presbyterian Church of Flushing
1946	JAMES TALCOTT	Christ's Church
1932	S. FREDERICK TELLEN	Advent Lutheran Church
1941	ROBERT TERRESON	Second Presbyterian Church
1939	MORRIS M. TOWNSEND	Central Baptist Church
1943	EGERTON B. VINSON	St. Thomas Church
1939	HENRY K. WHITE	Central Presbyterian Church
1927	FREDERICK N. WHITFORD	North Presbyterian Church

APPENDIX C. PRESIDENTS OF THE NEW YORK BIBLE SOCIETY

JOHN M. MASON	1809 to 1812
SAMUEL MILLER	1812 to 1814
PHILIP MILLEDOLER	1814 to 1820
MATTHEW CLARKSON	1820 to 1823
HORATIO GILLET	1823 to 1824
HENRY BENNETT	1824 to 1828
WILLIAM WINTERTON	1828 to 1832
OLIVER E. COBB	1832 to 1833
NORMAN WHITE	1833 to 1836
FREDERICK S. WINSTON	1836 to 1839
TIMOTHY R. GREEN	1839 to 1840
ALFRED EDWARDS	1840 to 1843
JOHN SLOSSON	1843 to 1845
WILLIAM P. BUEL	1845 to 1847
A. ROBERTSON WALSH	1847 to 1849
E. H. BLATCHFORD	1849 to 1850
THOMAS BOND, JR.	1850 to 1852
HENRY K. BULL	1852 to 1853
E. M. KINGSLEY	1853 to 1855
HENRY IDE	1855 to 1857
JAMES W. UNDERHILL	1857 to 1858
HENRY G. DE FOREST	1858 to 1859
JAMES M. BROWN	1859 to 1860
WILLIAM ALLEN BUTLER	1860 to 1865
THEOPHILUS A. BROUWER	1865 to 1867
HENRY A. OAKLEY	1867 to 1868
JOHN E. PARSONS	1868 to 1870
SILAS B. BROWNELL	1870 to 1871
ALFRED L. EDWARDS	1871 to 1874
THEODORE GILMAN	1874 to 1876
JOHN S. BUSSING	1876 to 1877
DUANE S. EVERSON	1877 to 1879
R. H. ROCHESTER	1879 to 1881
MORRIS M. BUDLONG	1881 to 1883
DANIEL J. HOLDEN	1883 to 1885
FREDERICK C. COLTON	1885 to 1887
HENRY D. NICOLL, M.D.	1887 to 1889
HENRY L. SMITH	1889 to 1891
ROBERT I. MURRAY	1891 to 1893
JAMES H. BURNSIDE	1893 to 1895
EDWIN J. GILLIES	1895 to 1897
JAMES WIGGINS	1897 to 1899
CHARLES STEWART PHILLIPS	1899 to 1901
JAMES H. SCHMELZEL	1901 to 1903
CHARLES A. B. PRATT	1903 to 1904
L. H. BLACKMAN	1904 to 1905
JOHN CASTREE WEST	1905 to 1941
FRANCIS B. SANFORD	1941 to

APPENDIX D. SCRIPTURE DISTRIBUTION

Annual Distribution of Scriptures (1946)

	<i>Bibles</i>	<i>Testaments</i>	<i>Portions</i>	<i>Totals</i>
Immigrants at Ellis Island and at Piers.....	124	1,057	20,963	22,144
Sailors and Vessels	175	1,090	35,056	36,321
City Departments	19,256	34,158	562,081	615,495
Totals	19,555	36,305	618,100	673,960

Scriptures for the Blind

REVISED BRAILLE GRADE 1½

The entire Bible is also now available to the blind in the Talking Book Records. There are 129 Records of the Old Testament and 40 Records of the New Testament.

Abstract of Distribution of Bibles, Testaments and Portions

DECEMBER 4, 1809 TO DECEMBER 31, 1946

	<i>Bibles</i>	<i>Testaments</i>	<i>Portions</i>	<i>Totals</i>
1809-1819 (10 years)	26,107	1,588	-----	27,695
1820-1829 (10 years)	4,635	13,163	-----	17,798
1830-1839 (10 years)	24,331	70,535	-----	94,866
1840-1849 (10 years)	75,132	97,024	-----	172,156
1850-1859 (10 years)	109,392	383,841	-----	493,233
1860-1869 (10 years)	116,013	817,747	6,344	940,104
1870-1879 (10 years)	86,858	587,265	27,108	701,231
1880-1889 (10 years)	78,437	873,094	32,733	984,264
1890-1899 (10 years)	92,187	528,271	120,082	740,540
1900-1909 (10 years)	54,360	135,847	610,695	800,902
1910-1919 (10 years)	148,100	660,514	2,495,651	3,304,265
1920-1929 (10 years)	245,082	727,610	6,334,658	7,307,350
1930-1939 (10 years)	229,925	599,654	7,682,312	8,511,891
1940-1946 (7 years)	172,686	447,602	4,766,680	5,386,968
1809-1946 (137 years)	1,463,245	5,943,245	22,076,263	29,483,263

Scriptures Distributed by the New York Bible Society in the Following Languages

African	English	Icelandic	Pampanga	Slavonic
Albanian	Esperanto	Ilocano	Panjabi	Slovak
Arabic	Estonian	Irish	Polish	Slovenian
Armenian	Ethiopic	Italian	Portuguese	Spanish
Armeno-Turkish	Finnish	Korean	Roumanian	Swedish
Bohemian	Flemish	Japanese	Ruk	Syriac
Bulgarian	French	Judaeo Spanish	Russian	Tagalog
Bulu	Gaelic	Latin	Ruthenian	Tibetan
Burmese	German	Lettish	Sanskrit	Tonga
Cherokee	Goanese	Lithuanian	Scotch Broad	Turkish
Chinese	Greek	Malay	Seneca	Urdu
Choctaw	Hausa	Maltese	Servian	Welsh
Chuana	Hawaiian	Marathi	Sesuto	Xosa
Croatian	Hebrew	Musalmani	Sheestwa	Yiddish
Danish	Hindustani	Navaho	Siamese	Yoruba
Dakota	Hungarian	Norwegian	Sinhalese	Zulu
Dutch	Ibanag	Ojibwa		

APPENDIX E. INSTITUTIONS SUPPLIED WITH SCRIPTURES

African M. E. Missionary Society	Church of God Missionary Home
Alma Mathews House	Citizens' Com. for Army and Navy
American Female Guardian Society and Home for Friendless	Citizens' Service League
American Bible Institute	City Home, Welfare Island
American Merchant Marine Library Association	City Hospital, Welfare Island
American Red Cross	City Prison
American Seamen's Friend Society	City Reformatory, Hart's Island
American Tract Society	Colored Orphan Asylum
Astoria Gospel Mission	Columbia College
Baptist Home for Aged	Columbia University
Barnard College	Community Full Gospel Church
Barracks Coast Guard	Community Service Society of N. Y.
Battery Park Service Club	Congregational Home Mis. Society
Beacon Light Rescue Mission	Cumberland Hospital
Beacon Relief Mission	Daily Vacation Bible Schools
Bedford Reformatory	Danish-American Seamen's Mission
Beekman Hospital	Doctors Hospital
Bellevue Hospital	Door of Hope Gospel Mission
Bethany Day Nursery	Doyer Street Mission
Bethany Gospel Hall	East Side House Settlement
Bethany Pentecostal Assembly	East Side Pentecostal Mission
Bethel Gospel Mission	Edgecombe Sanitarium
Biblical Seminary	Edwin Gould Foundation Cottage
Bond Street Mission	Eighth Avenue Mission
Booth Memorial Hospital	Emmanuel Chapel
Bowery Mission	European Christian Mission
British War Relief Society	Evangelistic Committee of N. Y.
Bronx Community Mission	Five Points Mission
Bronx Messianic Center	Fitch Private Hospital
Bronx Peoples Mission	Floating Hospital
Brooklyn Hospital	Florence Crittenton Home
Calvary Mission	Flower-Fifth Avenue Hospital
Cancer Hospital, Welfare Island	Fordham Gospel Chapel
Central Com. for Weekday Religious Education	Fordham Hospital
Charlton Park Mission	Friendly League Christian Service
Chester Crest	Full Gospel Church
Child Evangelism Fellowship	Fulton Street Noon Prayer Meeting
Children's Aid Society	Girls' Service Club
Children's Seashore Home	Globe Bureau of Evangelism
Chinatown Midnight Mission	God Guides Mission
Chinese Grace and Faith Mission	God's Lighthouse
Christ Gospel Chapel	God's Power House Mission
Christ Mission	Goldwater Memorial Hospital
Christodora House	Good News Tabernacle
Christian Mission to Churchless Communities	Gospel Light House
Christian and Missionary Alliance	Good Shepherd Mission
Christian Witness to Israel	Gospel Mission to the Tombs Prison
Christian Workers Home	Gospel Outdoor Workers
Christian Youth Movement	Gospel Sowers Church
Church Army	Gouverneur Hospital
Church of God Mission	Governor's Island
	Grace Gospel Mission
	Grace and Hope Mission
	Great Meadows Prison
	Greater N. Y. Federation of Churches

- Greater N. Y. Gospel Mission
 Greek Pentecostal Mission
 Green Pastures Gospel Mission
 Greenpoint Hospital
 Harlem Hospital
 Heartsease Home
 Hephzibah House
 Hillside Gospel Mission
 Holland Seamen's Home
 Home for Homeless Boys
 Home for Incurables
 Home for the Friendless
 Home for Young Girls
 Hopewell Society
 Hospital for Joint Diseases
 Hospital for Special Surgery
 House of the Holy Comforter
 House of Refuge, Randall's Island
 Hunter College
 Immanuel Mission to Seamen
 Inner Mission Soc. Ev. Luth. Ch.
 International Sunshine Society
 Inwood House
 Isaac Hopper Home
 Isabella Home
 Italian Assembly of God
 Italian Pentecostal Mission
 James Slip Gospel Mission
 Japanese Christian Association
 Japanese Church and Institute
 Jefferson Market Prison
 Jennie Clarkson Home
 John Jaeger Mission
 John St. Noon-day Prayer Meeting
 John 3: 16 Mission
 Katy Ferguson House
 Kindly Light Mission
 Kings County Hospital
 Kings Park State Hospital
 Kingston Avenue Hospital
 Knickerbocker Hospital
 Laurel Hill Hospital
 League for Evangelical Students
 Leake and Watts Orphanage
 Lenox Hill Hospital
 Le Tourneau Ev. Center
 Life Line Mission
 Lincoln Hospital
 Long Island College Hospital
 Lutheran Home for Women
 Lutheran Hospital
 Lutheran Inner Mission Society
 Lutheran Service Center
 Mt. Sinai Hospital
 Madison Square Church House
 Maple Leaf Club
 McAuley Cremorne Mission
 McAuley Water Street Mission
 Manhattan Eye, Ear and Throat
 Hospital
 Manhattan State Hospital
 Memorial Hospital
 Margaret Strachan Home for Women
 Methodist Home for the Aged
 Metropolitan Hospital, Welfare Island
 Mizpah Missionary Home
 Morning Star Chinese Mission
 Morrisania Hospital
 Municipal Lodge
 Municipal Sanatorium
 National Bible Institute
 National Flower and Fruit Guild
 Neurological Institute of New York
 N. Y. C. Penitentiary, Rikers Island
 N. Y. C. Reformatory, Hart's Island
 New York Association for the Blind
 New York Bible and Fruit Mission
 N. Y. C. Baptist Mission Society
 New York City Farm Colony
 New York City Fire Department
 New York City Mission Society
 New York City Police Department
 New York City Society Methodist Ch.
 New York Colored Mission
 New York Deaconess Home
 New York East Side Day Nursery
 New York Eye and Ear Infirmary
 New York Gospel Mission to the Jews
 New York Home for the Aged
 New York Hospital
 New York Infirmary for Women and
 Children
 New York Institute for the Education of
 the Blind
 N. Y. Jewish Evangelization Society
 N. Y. Junior League Bureau of Hospital
 Libraries
 New York Polyclinic Hospital
 New York Port Society
 New York Post Graduate Hospital
 New York Probation Society
 New York Public Libraries
 New York Protestant Episcopal City
 Mission Society
 New York State Merchant Marine
 Academy
 New York State Vocational Inst.
 New York University
 N. Y. Women's Aux. Bible Society
 Northern Dispensary
 North Beach Italian Mission
 Norwegian Hospital
 Norwegian Immigrant Home
 Norwegian Seamen's Mission
 Old Faith Mission
 Olivet Gospel Hall
 146th Street Mission
 Palestine Prayer Fellowship
 Parkchester Gospel Chapel
 Peniel Gospel Center

- Peoples Tabernacle
 Perkin's Institute for Blind
 Presbyterian City Mission Society
 Presbyterian Home for the Aged
 Presbyterian Hospital
 Prescott Neighborhood House
 Prison Association of New York
 Protestant Teachers' Association
 Queens General Hospital
 Queens Outdoor Gospel Witness
 Radio City Music Hall Library
 Reconstruction Hospital
 Redeemer's Mission
 Richmond County Jail
 Richmond Memorial Hospital
 Ridgewood Pentecostal Mission
 Riverside Hospital
 Roosevelt Hospital
 Russian Slavonic Christian Union
 Ruthenian Pentecostal Mission
 St. George Society
 St. Mary in the Field
 Samaritan Hospital
 Save a Life League
 Soldiers' and Sailors' Club
 St. Andrew's Convalescent Hospital
 St. John's Hospital
 St. Luke's Home for Aged Women
 St. Luke's Hospital
 Salvation Army
 Scandinavian Methodist Home
 Scripture Truth Society
 Seamen's Christian Association
 Seamen's Church Institute of New York
 Seamen's House
 Sea View Hospital
 Service and Supplies for Christian
 Work
 Society Prevention of Cruelty to
 Children
 Society Relief of Half Orphan and
 Destitute Children
 Society of Brethren
 Star of Hope Mission
 Staten Island Hospital
 Student Christian Mission
 Sunshine Mission
 Sydenham Hospital
 Sunshine Settlement
 Thursday Evening Gospel Meetings
 Times Square Mission
 Travelers' Aid Service Lounge
 Tremont Gospel Hall
 Triboro Hospital
 Trinity Hospital
 Union Gospel Rescue Mission
 United Christian Workers of America
 U. S. Armed Forces in England and
 Scotland
 U. S. Army
 U. S. Coast Guard
 U. S. Lighthouse Service
 U. S. Marine Hospital No. 21
 U. S. Marine Hospital No. 43
 U. S. Marine Hospital No. 70
 U. S. Maritime Training Station
 United Seamen's Service
 United Service Organization
 United States Navy
 Veterans' Administration Facilities
 Victory Rescue Mission
 Volunteer Children's Home
 Volunteer Gospel Mission
 Volunteer Prison League
 Volunteer Rescue Army
 Volunteers of America
 Volunteers Tabernacle
 Washington Heights Mission
 Wayside Mission
 West Side Gospel Mission
 West Side Hospital and Dispensary
 West Side Prison
 West Street Gospel Mission
 White Plains Ave. Gospel Assembly
 Willard Parker Hospital
 Woodbourne Medium Security Prison
 Women's Christian Temperance Union
 Woman's Hospital
 Word of Life Fellowship
 Yorkville Memorial Mission
 Yorkville Prison
 Y. M. C. A., Army Branch
 Y. M. C. A., Bowery Branch
 Y. M. C. A., Central Branch
 Y. M. C. A., Ft. Slocum Branch
 Y. M. C. A., Railroad Branch
 Y. M. C. A., 23d Street Branch
 Y. M. C. A., Bronx Union Branch
 Y. M. C. A., West Side Branch
 Y. M. C. A., William Sloan House
 Y. M. C. A., 135th Street Branch
 Young Women's Christian Association

APPENDIX F. CONSTITUTION AND BY-LAWS

As Amended to October 21, 1947

ARTICLE I — *Name*

This Society shall be called the "NEW YORK BIBLE SOCIETY."

ARTICLE II — *Objects*

The particular business and objects of the Society are as follows, viz: The publishing, purchase, sale, circulation, gift and distribution of the sacred Scriptures or their several parts, in any and all languages, including Scriptures for the blind, in and about the City and Harbor of New York, or elsewhere, and among immigrants and sailors; and the raising, collection, use and expenditure of money and other property for the promotion of these objects.

ARTICLE III — *Membership*

1. Election to the Society and acceptance on the part of the person elected shall be required to constitute membership in the Society.
2. The payment of \$25.00 or more at one time shall constitute the donor eligible for election as an Honorary Member for Life.
3. Only members of Board of Managers shall be entitled to vote at any meeting of the Society.
4. Membership in the Society may be terminated for cause upon due notice by a two-thirds vote of the Board of Managers.

ARTICLE IV — *Officers and Managers*

The officers of the Society shall be a President, a Vice-President, a Recording Secretary, a Treasurer, and Sixty Managers from whom all the preceding officers shall be elected.

ARTICLE V — *Duties of Officers*

1. The President shall preside at the meetings of the Society and of the Managers; execute all contracts or sign other papers required to be executed or signed in the name of the Society in the prosecution of its business, and perform all the duties ordinarily incident to his office.
2. In case of resignation or absence of the President, or of his inability from any cause to act, the Vice-President shall perform the duties of the President.
3. It shall be the duty of the Recording Secretary to have the custody of all books and papers properly connected with his office, to record the proceedings of the Society and of the Board of Managers in a book which shall be the property of the Society, to give notice of all meetings, and to discharge such other duties as may be assigned to him.
4. The Treasurer shall receive and receipt for all moneys coming to the Society from legacies, donations, and all other sources. He shall make all payments pursuant to the directions of the Board of Managers.

The moneys so received by him shall be deposited under the direction of the Committee of Ways and Means as follows:

(a) In a bank of deposit or trust company in the name of the Society, subject to his control as Treasurer, a sufficient sum to pay the running expenses of the Society as may be determined by the Committee of Ways and Means.

(b) In a trust company or savings bank all surplus funds over and above the necessary balance kept in the aforesaid bank of deposit or trust company. These accounts shall be in the name of the Society subject to withdrawal on the signatures of any two elected officers of the Society.

5. The Treasurer shall present a report of the state of the funds at each stated meeting of the Board of Managers, and an annual report at the annual meeting of the Society, which annual report shall always be examined and reported upon by an auditing committee of two members of the Board of Managers appointed for that purpose.

6. The Treasurer shall deposit with a bank or trust company in the City of New York all deeds, mortgages, stocks, bonds, and other invested securities or evidences of value belonging to the Society. None of said securities shall be removed from the custody of the custodian except by two elected officers of the Society. A record shall be made of each deposit with or withdrawal from the custodian. This record shall be submitted to the Committee of Ways and Means at its next succeeding meeting.

7. In the absence or incapacity of the Treasurer, the Board of Managers may appoint from their own members a Treasurer *pro tem*, who shall, during the absence or incapacity of the Treasurer, do and perform all acts and duties imposed upon the Treasurer.

8. All investments of the Society shall be made by the Committee of Ways and Means.

No sale or assignment of any of the securities of the Society shall be made without a formal resolution of the Committee of Ways and Means authorizing such sale or assignment.

ARTICLE VI — *Meetings*

1. The Annual Meeting of the Society shall be held on the third Tuesday in January in each year.

2. Stated Meetings of the Managers shall be held on the third Tuesday of January, April, July, and October of each year.

3. Special meetings of the Society or of the Managers may be called by the President or upon the request in writing of five members of the Board of Managers and upon four days' notice being given by the mailing of such notice to the members or Managers at their respective addresses as the same shall appear on the records, and stating the object of the meeting called.

4. All meetings shall be held at the New York Bible House in the City of New York at eight o'clock in the evening, if not otherwise ordered.

ARTICLE VII — *Quorum*

Seven members shall constitute a quorum at any meeting of the Society or Managers.

ARTICLE VIII — *Elections—Terms of Office—Vacancies*

1. All officers shall be elected at the Annual Meeting of the Society. Should such election for any reason fail then to be had, it may be had at any subsequent meeting of the Society. The elections shall be by ballot, and the election of Managers shall precede that of the other officers.

2. The term of office of all Managers and Officers shall expire at the annual meeting next following their election, or continue until their successors are elected.

3. Vacancies in offices may be filled by election by the Society, at any meeting after such a vacancy occurs.

ARTICLE IX — *Standing Committees*

There shall be the following Standing Committees:

1. A Committee of Ways and Means.
2. A Committee on Applications.
3. A City Committee.
4. A Marine Committee.
5. An Immigrant Committee.
6. A Committee on Vacancies.

The Committee of Ways and Means shall be composed of a Chairman to be appointed by the President, the Chairman of each of the other five Standing Committees, the Treasurer and the Recording Secretary, and all ex-Presidents of the Society who may be members of the Board of Managers.

Each of the other Standing Committees shall be composed of a Chairman and not less than two other members, all to be appointed by the President.

All the Standing Committees shall be appointed at the Annual Meeting of the Society, and all members of the same shall be selected from the Managers.

The President shall also be, ex-officio, a member of each of the Standing Committees.

The appointment of all the Standing Committees shall continue until the next Annual Meeting.

Appointments to fill vacancies happening in any of the committees by resignation, removal, or otherwise, may be made in the manner above provided.

ARTICLE X — *Committee of Ways and Means*

The duties of this Committee shall be to superintend the raising of funds by means of church collections and other methods for carrying on the business of the Society; to audit the bills and accounts; to employ and fix the compensation of all employees of the Society; to prepare the Society's Annual Report; to make such investments of the Society's funds as shall be necessary from time to time in securities approved of by the Committee and to change any investments which in the judgment of the Committee may be deemed advisable and generally to advise and direct in respect to all matters affecting the financial condition of the Society. The Committee of Ways and Means shall meet monthly, and shall keep proper records of its proceedings, which shall be presented at each meeting of the Managers for their information.

The fiscal year of the Society shall close on the thirty-first day of December.

ARTICLE XI — *Committee on Applications*

This Committee together with the General Secretary shall have charge of obtaining copies of the Scriptures and of issuing the same for distribution.

It shall also be the duty of this Committee to receive all applications to the Society for the Scriptures not otherwise provided for and to allow the same if deemed proper to be granted; or to refer any doubtful applications to the Managers for their recommendation thereon.

ARTICLE XII — *The City Committee*

This Committee shall be charged with the distribution of the Scriptures within the City.

ARTICLE XIII — *The Marine Committee*

It shall be the duty of this Committee to attend to the supplying of the Scriptures at the naval stations, sailors' homes, hospitals and upon all vessels in the Harbor of New York, and among seamen and boatmen.

ARTICLE XIV — *The Immigrant Committee*

It shall be the duty of this Committee to attend to the distribution of the Scriptures among immigrants arriving at the port of New York and also among the inmates of the immigrant's hospitals and of all other institutions or buildings used by immigrants.

ARTICLE XV — *Committee on Vacancies*

It shall be the duty of this Committee to nominate suitable persons to be elected to fill vacancies that may happen in any of the offices or Board of Managers.

ARTICLE XVI — *General Secretary*

It shall be the duty of the General Secretary frequently to visit each department of the work of the Society; to advise, counsel, and direct all the missionaries of the Society; to ascertain where Bible distribution work can be done to the greatest advantage and suggest plans therefor to the Board of Managers; to see that every missionary of the Society has a copy of the Constitution and By-Laws of the Board of Managers, and becomes familiar with those parts relating to his duties before accepting office in the Society; to conduct the correspondence of the Society; and to keep a record of the statistics of the Society for presentation at the meeting of the Board of Managers.

All employees of the Society shall serve under the immediate direction of the General Secretary and shall be responsible to him for their assignment and performance of duties, conduct in office, and observance of working hours. The General Secretary shall approve all requisitions for petty cash disbursements, and with the consent of the Committee of Ways and Means shall set the holiday and vacation periods to be observed.

As a representative of the Society he shall attend meetings, preach and make addresses as often as time, opportunity and other duties may permit. He shall secure notices of the work of the Society in the secular or religious papers and in all ways in his power promote the objects and forward the work of the Society. He shall deposit with the Treasurer all moneys which he may collect or receive for the use of the Society. He shall, when requested, attend the meetings of all the Committees. He shall report at the regular meetings of the Board of Managers. The General Secretary shall be employed by the Board of Managers and such employment may be terminated by ninety (90) days' notice in writing by either party.

ARTICLE XVII — *Missioners*

All missioners employed in the work of the Society shall be engaged by the Committee of Ways and Means and shall be under the direction of the appropriate Committee in relation to their duties.

It shall be their duty to perform such services as may be assigned to them. They shall report to the General Secretary as often as once a week the condition of all the work under their charge. They shall deposit with the Treasurer all moneys which may be received by them personally for the use of the Society or as the proceeds of the Scriptures sold by them. The missioners of this Society shall receive such salary or

pecuniary compensation for their services as may be from time to time determined by the Committee of Ways and Means.

The employment of the missionaries by the Society may be terminated by thirty (30) days' notice by either party.

ARTICLE XVIII — *Order of Proceedings*

The Managers shall, at the discretion of the presiding officer, conduct their proceedings in the following order:

1. Reading of the Scriptures,
2. Reports of the Missioners,
3. Calling the Roll,
4. Reading the Minutes of the last Meeting,
5. Report of the Treasurer,
6. Report of the Standing Committees,
7. Report of the Special Committees,
8. Report of the General Secretary,
9. Unfinished Business,
10. New Business,
11. Prayer and Doxology,
12. Adjournment.

ARTICLE XIX — *Special Committee on Nominations*

The President shall appoint, at the October Stated Meeting of the Managers, a Committee of three, to nominate officers of the Society to succeed those whose term of office shall expire at the ensuing Annual Meeting of the Society, which Committee shall report to the Recording Secretary on or before January 1 following, and the Recording Secretary shall report such nominations in the notice calling the January Stated Meeting of the Managers.

ARTICLE XX — *Special Committee on Pensions*

The President shall appoint at the Annual Meeting of the Society a Committee of not less than three persons to administer the New York Bible Society Employees' Retirement Plan to serve until the next Annual Meeting of the Society and until successors are appointed. Not more than one-third of the members of the Committee shall be paid employees of the Society. Vacancies in the Committee shall be filled by appointment of the President.

The Committee on Pensions shall have authority to elect its officers and to adopt rules and regulations for the conduct of its affairs and to carry out and administer the duties and powers conferred upon the Committee named in the said New York Bible Society Employees' Retirement Plan, dated as of April 1, 1947.

ARTICLE XXI — *Resolutions to be in Writing*

Every resolution presented for adoption at a meeting of the Managers shall at the request of any three members be reduced to writing by the member introducing it.

ARTICLE XXII — *Amendments*

The Constitution and By-Laws may be amended by two-thirds vote of the members present at any meeting of the Society, provided the amendment shall have been presented in writing and recommended for adoption at a previous regular meeting of the Managers.

APPENDIX G. CERTIFICATE OF INCORPORATION

State of New York,

City and County of New York. SS:

Be it known, that we, Theophilus A. Brouwer, John E. Parsons, John C. Havemeyer, Henry A. Oakley, Silas B. Brownell, Morris K. Jesup, William Harmon Brown, Edward P. Griffin, Joseph McLarin, John S. McLean, Caleb B. Knevals, George P. Ockerhausen, Henry I. Chapin and Alfred L. Edwards being persons of full age, citizens of the United States and of the State of New York, and now members of the Board of Managers of the voluntary and unincorporated association organized in the City of New York in the year 1823 and known from that time until the year 1839 as the "YOUNG MEN'S NEW YORK BIBLE SOCIETY" and thereafter until the present day known as the "NEW YORK BIBLE SOCIETY" in accordance with a resolution of the said Board of Managers passed by a unanimous vote at their regular meeting on the first Thursday of February last DO, BY THESE PRESENTS pursuant to and in conformity with the Act of the Legislature of the State of New York passed on the Twelfth day of April, eighteen hundred and forty-eight entitled "An Act for the Incorporation of Benevolent, Charitable, Scientific and Missionary Societies" and the several acts of the said Legislature amendatory therof, associate ourselves for benevolent, charitable and missionary purposes, and form a body politic and corporate under the name and style of

NEW YORK BIBLE SOCIETY

and that the corporate name of the Society which we thus form is hereby declared to be

NEW YORK BIBLE SOCIETY

and that the particular business and objects of this Society are as follows, viz:

The distribution of the sacred Scriptures without note or comment and in English, those of the commonly received version, in and about the City and Harbor of New York; and the raising of funds for this purpose, and in aid of the American Bible Society. And that the business of the Society shall be managed by a Board of Sixty Managers, and the names of the Managers of the Society for the first year of its existence are as follows:—

A. G. Agnew
John I. Branden
Willett Bronson
T. A. Brouwer
William Harmon Brown
S. B. Brownell
I. S. Bussing
Riley A. Brick
Robert Carter, Jr.
Henry I. Chapin
Geo. Delbitt Clocke
Edwin Corning
Myron I. Davis
Samuel D. Davis
D. William Diggs
John H. Dingman
Charles M. Earle
A. H. Easton, Jr.
Alfred L. Edwards
Theodore Gilman

S. Hastings Grant
Edward P. Griffin
J. C. Havemeyer
Elias I. Herrick
Thomas B. Hidden
D. Judson Holden
Augustus F. Holly
Allan C. Hutton
Charles E. Hyatt
Augustus L. Hyde
Morris K. Jesup
F. W. Jesup
John E. Johnson
Alexis A. Julien
G. A. Kissam
Abram B. Knapp
Caleb B. Knevals
L. N. Lovell
A. E. McIlvaine
Eugene McJimsey

Joseph McLaren
John S. McLean
Edwin Mead, Jr.
Brainerd T. Morris
Henry A. Oakley
G. P. Ockerhausen
Charles C. Overton
John E. Parsons
James H. Peters
William K. Peyton
I. E. Read
Charles B. Richardson
Lemuel C. Sanford
T. G. Sellev, Jr.
Galen B. Spencer
James Stokes, Jr.
F. G. Taylor
E. P. Tibbals
Townsend Wandell
F. W. Whittemore

And that the place in which the business of the Society is to be conducted is, the City of New York,

Theoph. A. Brouwer
Jno. E. Parsons
Jno. C. Havemeyer
Henry A. Oakley
S. B. Brownell

Morris K. Jesup
Wm. Harmon Brown
Edward P. Griffin
Joseph McLaren
John S. McLean

Caleb B. Knevals
H. J. Chapin
Alfred L. Edwards

State of New York,

City and County of New York. SS:

Before me personally came the following named persons, at the time hereinafter mentioned, viz.: Theophilus A. Brouwer, John E. Parsons, Henry A. Oakley, Silas B. Brownell, and Wm. Harmon Brown on the 30th day of April, A.D. 1866: Edward P. Griffin on the 1st day of May, A.D. 1866: John C. Havemeyer, Henry I. Chapin, Joseph McLaren, and John S. McLean on the 9th day of May, 1866: Caleb B. Knevals on the 11th day of May, A.D. 1866: Morris K. Jesup on the 19th day of May, A.D. 1866: and Alfred L. Edwards on the 22nd day of May, A.D. 1866—the said several persons to me known to be the persons of their respective names, described in and who executed the foregoing Certificate of Incorporation and they severally acknowledged that they executed the same.

In testimony whereof I have hereunto set my hand and affixed my official seal the day and year last above written.

DU PLEIS M. HELM (L.S.)

Notary Public

City of New York

"Endorsed" Filed June 6, 1866.

Endorsed:

The "NEW YORK BIBLE SOCIETY"

Certificate of Incorporation

The within certificate is approved by me and I consent that the same be filed pursuant to law.

D. P. INGRAHAM, *Justice.*

June 4, 1866.

APPENDIX H. CERTIFICATE OF EXTENSION OF CORPORATE PURPOSES

We, the undersigned, constituting a majority of the Managers of the NEW YORK BIBLE SOCIETY, INC., a membership corporation created June, 1866, pursuant to and in conformity with the Act of Legislature of the State of New York, passed the twelfth day of April, eighteen hundred and forty-eight, entitled "An Act for the incorporation of Benevolent, Charitable, Scientific and Missionary Societies," and the several acts of the said Legislature amendatory thereof, do hereby for the purpose of extending the corporate purposes of said corporation, make, sign and acknowledge this certificate as follows:

First—The purposes for which the above named corporation was organized are as follows, viz:

"The distribution of the sacred Scriptures without note or comment and in English, those of the commonly received version, in and about the City and Harbor of New York; and the raising of funds for this purpose, and in aid of the American Bible Society."

Second—The additional corporate purposes desired are as follows, viz:

"The publishing, purchase, sale, circulation, gift and distribution of the sacred Scriptures or their several parts, in any and all languages, including Scriptures for the blind, in and about the City and Harbor of New York, or elsewhere, and among immigrants and sailors; and the raising, collection, use and expenditure of money and other property for the promotion of those objects."

Third—Such extension of corporate purposes has been duly authorized by a resolution in favor thereof, duly adopted by the unanimous vote of the members of the corporation present at an annual meeting, as more fully appears by a copy of the proceedings of such meeting certified by the President and Secretary of the corporation hereto annexed.

IN WITNESS WHEREOF, we have made, signed and acknowledged this certificate in duplicate.

Dated, the 22nd day of November, 1921.

John C. West
Jas. H. Burnside
Leeds Johnson
Alfred P. W. Seaman
George D. Hilyard
John F. Barkley
Chas. W. Parsons
Joshua L. Barton
Henry W. Guernsey
Geo. H. Masten

J. G. Zachry
Mortimer M. Singer
Samuel W. Thurber
J. Frederick Talcott
Lewis M. Silver
Charles F. Darlington
Horace L. Day
Wm. L. Stowell
Carlton H. Hunt
James H. Schmelzel

Dikram B. Donchian
C. A. Peterson
Chas. A. Schnepel
H. W. Schwartz
Geo. Tuttle Brokaw
Edward C. Parish
Jas. W. Taylor
Chas. E. Goodhue
Charles L. Calhoun

State of New York,

City and County of New York. SS:

On this 22nd day of November, 1921, before me personally came, John C. West, James H. Burnside, Leeds Johnson, Alfred P. W. Seaman, George D. Hilyard, John F. Barkley, Charles W. Parsons, Joshua L. Barton, Henry W. Guernsey, George H. Masten, J. G. Zachry, Mortimer M. Singer, Samuel W. Thurber, J. Frederick Talcott, Lewis M. Silver, Charles F. Darlington, Horace L. Day, William L. Stowell, Carlton E. Hunt, James H. Schmelzel, Dikran B. Donchian, C. A. Peterson, Charles A. Schnepel, H. W. Schwartz, George Tuttle Brokaw, Edward C. Parish, James W. Taylor, Charles E. Goodhue, Charles L. Calhoun, the said several persons to me known to be the persons of their respective names, described in and who executed the foregoing certificate of extension of corporate purposes, and they severally duly acknowledged that they executed the same.

In testimony whereof I have hereunto set my hand and affixed my official seal.

J. J. CHAMBERS,

Notary Public.

Bronx County No. 70.

Certificate Filed in N. Y. County No. 515

N. Y. Register's No. 3434

Commission Expires March 30, 1923

CHARLES W. PARSONS, Secretary of the NEW YORK BIBLE SOCIETY, INC., does hereby certify as follows:

An annual meeting of such corporation was held at its principal office, No. 5 East 48th Street, Borough of Manhattan, City, County and State of New York, on the 18th day of October, 1921, at 6 o'clock P.M.

The notice of the meeting, stating the time, place and purpose thereof, and the proof of the due service of the same was read and ordered placed on file.

At such meeting there were present in person twenty-one members of the Corporation.

A vote was taken, on a motion duly made and seconded, for the adoption of the following resolutions:

RESOLVED—That the purposes of this Corporation be extended by adding the following: The publishing, purchase, sale, circulation, gift and distribution of the sacred Scriptures or their several parts, in any and all languages, including Scriptures for the blind, in and about the City and Harbor of New York or elsewhere, and among immigrants and sailors; and the raising, collection, use and expenditure of money and other property for the promotion of these objects.

RESOLVED—That the Managers and the President and Secretary be and they hereby are directed to make, sign, acknowledge and file proper certificates to effectuate such extension of purposes.

Such resolutions were adopted by the unanimous vote of twenty-one Managers, being all the members of the corporation present.

Dated, this 22nd day of November, 1921.

JOHN C. WEST, *President.*

CHARLES W. PARSONS, *Secretary.*

State of New York,
City and County of New York. SS:

On this 22nd day of November, 1921, before me personally came JOHN C. WEST and CHARLES W. PARSONS, described in and who made, and signed the foregoing certificate and severally duly acknowledged to me that they made and signed the same.

JOHN C. WEST
 CHARLES W. PARSONS.

Sworn to before me this 22nd day of November, 1921.

J. J. CHAMBERS,
Notary Public.
 Bronx County No. 70.

Certificate Filed in N. Y. County No. 515

N. Y. Register's No. 3434

Commission Expires March 30, 1923.

State of New York,
City and County of New York. SS:

JOHN C. WEST and CHARLES W. PARSONS being severally duly sworn, each for himself, deposes and says that the said JOHN C. WEST, is the President of the NEW YORK BIBLE SOCIETY, INC., and the said CHARLES W. PARSONS, is the Secretary thereof, and that the persons who have signed the foregoing certificate of extension of corporate purposes as Managers of said Corporation, are such Managers and constitute a majority of the Managers of said Corporation.

JOHN C. WEST
 CHARLES W. PARSONS.

Sworn to before me this 22nd day of November, 1921.

J. J. CHAMBERS,
Notary Public.
 Bronx County No. 70.

Certificate Filed in N. Y. County No. 515

N. Y. Register's No. 3434

Commission Expires March 30, 1923.

I hereby approve of the foregoing certificate of extension of corporate purposes of the NEW YORK BIBLE SOCIETY, INC.

CHARLES L. GUY, *Justice of the Supreme Court.*

(Endorsed)

Certificate of Extension of Corporate Purposes of the NEW YORK BIBLE SOCIETY, INC., November 22, 1921, State of New York, Office of Secretary of State. Filed November 28, 1921.

JOHN J. LYONS, *Secretary of State.*

ENDOWMENT FUNDS

GIFTS

There are many people who desire to make a permanent contribution to the work of publishing and distributing the Scriptures. To these we recommend gifts to the Endowment Fund of the New York Bible Society. The principal of such funds is placed in a permanent fund, from which only the income is used. The work of the Society is being regularly furthered by income from the Endowment Fund, much of which is due to the foresight of those who long since have passed to their reward.

ANNUITIES

Bible Society annuities offer an opportunity to receive income for life and, at the same time, at death make a gift to the Bible cause. Those who desire to combine this feature of both giving and receiving are requested to write to the Society for our descriptive booklet.

MEMORIALS

The Society has set up a Memorial Fund to which gifts may be made in memory and in the name of loved ones or friends as a testimony to their Christian character and the influence of the Bible on their lives. Such funds, from \$100.00 upward, will be carefully invested, from which only the income will be used. Such gifts will be listed in our Annual Report, and recorded in the archives of the Society.

BEQUESTS

To those who desire to continue their spiritual ministry after death, a bequest to the New York Bible Society is recommended. Unless otherwise designated, such receipts will be invested, and only the income immediately used for the work of the Society. By such a gift the influence of a life will be projected into the future, proving to be "like a tree planted by the rivers of water, that bringeth forth his fruit in his season."

FORM OF BEQUEST

*I give and bequeath to the New York Bible Society
incorporated in 1866 in the State of New York, the sum of*

----- Dollars

Princeton Theological Seminary Libraries



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